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THE
KINGDOM OF GOD
AND THE
KINGDOM of the HEAVENS
AS SEEN IN
THE ILLUSTRATIONS OF THE
PARABLES OF OUR LORD
JESUS CHRIST



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THE KINGDOM OF GOD

and the

KINGDOM OF THE HEAVENS
as seen in the ILLUSTRATIONS OF THE
PARABLES *of our LORD JESUS CHRIST*
setting forth the RESURRECTION
OF THE DEAD and the WORK
OF THE FUTURE LIFE to
its CONSUMMATION
IN GLORY

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REVISED EDITION

BY
FRANCIS B. HARRIS
SALEM, OREGON
1913

**N. D. ELLIOTT, PRINTER
SALEM, OREGON
1913**

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Explanation

First: The **heavy Black Words** are for emphasis, to make them Expressive, Forceful and Strong.

Second: The Capitals used in the **body of the work** are for Personification; To Personalize; To Represent inanimate objects as possessing the Attributes of Persons.

Third: The Scripture references are numerous. They are selected by the Author with a great deal of personal Labor and Care, and he would earnestly recommend the reader, after reading the book through, to go over it again, and Carefully and Prayerfully examine each reference to get the Bible thought, and compare it with the thought of the Author of the Book, and judge for himself, as God holds each one responsible for their Faith and Works. Jas. 2:17-21.

BIBLE CHRONOLOGY

BIBLE CHRONOLOGY FROM CREATION TO A. D. 2875.

MONTH	EVENTS	DATHS		
		A. M.	B. C.	Dathspen
April 1st	Creation Ends Gen. 2:1.	1	4128	Adam Made.
Oct. 1st	Adam's Fall Gen. 3:17-19	2	4126	1½ years Innocency.
April 1st	Adam Died Gen. 6:5	930	3198	726 years before the flood.
April 1st	Enoch Died Gen. 5:23	987	3141	He was Translated.
April 1st	Methuselah Died Gen. 5:27	1656	2472	The year of the flood.
April 1st	Flood Came Gen. 7:11-18	1656	2472	End of the 1st "World". II. Pet. 3:6
END OF THE FIRST DISPENSATION				
April 1st	Covenant with Abraham Gen. 12:1-3	2083	2045	427 years after the Flood. Acts 7:2-7
April 1st	Jacob left Labon's House Gen. 31:1-16	2269	1859	186 years after the Covenant.
April 1st	Death of Jacob (Israel) Gen. 47:28-31	2315	1927	232 years after the Covenant.
April 1st	Exodus from Egypt Ex. 12:51	2513	1615	430 years after the Covenant. Ex. 12:30-41; Gal. 3:17
April 1st	Passover Instituted Ex. 12:40-42; Heb. 7:27-28	2513	1615	14th day of 1st month at even. Ex. 12:33-6
April 1st	Israel Settled in Canaan Num. 10:11-18; Josh. 14:7-10	2559	1569	46 years after the Exodus.
Under Judges	Acts 13:19-21	3009	1119	450 years to Saul.

BIBLE CHRONOLOGY

April 1st Saul Made King I. Sam. 10:1-27 Under Kings	3009 3522	1119 606	450 years under Judges. 513 years under Kings.
April 1st Zedekiah's End II. Kings 24:14; 25:10-20	3522	606	Beginning of Desolation.
April 1st End of Jubilee of Land Sabbaths II. Chron. 36:11:21	3592	536	70 yrs. Rest of Land Jubilees. Jer. 32:1-30
April 1st 1st Year of Cyrus Ex. 1:1-8	3592	536	Israel's Return. II. Chron. 36:22-23
April 1st 20th Artaxerxes Neh. 2:1; 5:14	3661	467	69 yrs. after the Return.
April 1st Beginning of and Ending of 70 weeks Dan. 9:24-27	3648	454	490 years from 20th Artaxerxes to Cornelius, 36 A. D.
Oct. 1st Jesus' Birth Matt. 2:1; Luke 2:5-7	4125	2	464 years from 20th Artaxerxes to Jesus' birth.
Oct. 1st Jesus' Baptism Luke 3:21-23	4158	29	30 years of age at Baptism. Luke 3:23.
April 1st Jesus' Death John 19: 16-38	4159	33	3½ years, in Midst of 70th week Dan. 9:27
Oct. 1st Cornelius' Conversion Acts 10:1-48	4162	36	3½ years, end of Daniel's 70 weeks of years. Dan. 12:13
Oct. 1st Fall of the Israel Nation Dan. 9:27	4196	70	34 years after Jesus' Death.

BIBLE CHRONOLOGY

BIBLE CHRONOLOGY FROM CREATION TO A. D. 2875—CONTINUED

MONTH	EVENTS	A. M.	A. D.	DATES
Oct. 1 st _{1st}	Papacy Set up by Justinian _{Dan. 9:27}	4665	539	469 years after Fall of Israel.
April 1 st	Papacy Established by Charlemagne _{II. Thess. 2:1-5}	4926	800	261 years after Justinian.
Oct. 1 st	Papacy Suppressed by Napoleon _{II. Thess. 2:8-12}	5925	1799	1000 years of Millennium of Papacy Reign. Thereafter many wise ones shall partly understand prophecy.
April 1 st	End of 1260 yr. days _{Dan. 12:7; Rev. 12:6, 14; 13:5}	5925	1799	30 years after Papacy's fall.
April 1 st	End of 1290 yr. days _{Dan. 12:11}	5955	1829	
April 1 st	End of 1335 yr. days _{Dan. 12:12}	6000	1874	45 years of great blessings to the Bible student. <i>Dan. 12:13</i>
April 1 st	End of Gentile Times _{Lev. 26:18, 21, 24, 28}	6040	1914	40 years of blessed Bible study.
Oct. 1 st	End of Israel's "Double" _{Isa. 40:1-2; Jer. 16:14-21; Zech. 9:9-12}	6051	1925	Probable Israel's Resurrection <i>Eze. 37:11-14</i>
Oct. 1 st	End of God's Sabbath Rest _{Gen. 2:2-3; Ex. 20:8-11; Heb. 4:8-12}	7000	2874	Probable Resurrection of the Dead. <i>John 5:28-29; I. Cor. 15:21-22</i> End of the second World. <i>II. Pet. 3:10-13</i>

END OF SECOND DISPENSATION

Oct. 1st	Beginning of "Ages to Come" and 2nd Week of Creation of Heaven and Earth	7001	2875	5 12-22 Messias, Church Heb. 12:22-25 1000 years Eph. 2:6-7; 3:5, 21; Col. 1:26-27.	The True Church brought out from death soon after. Iss. 13:2-18; Phil. 3:8-12; Heb. 11:35-40 End of the Third World. II. Pet. 3:11-14.
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END OF THE THIRD DISPENSATION

April 1st	"Ages to Come" Eph. 2:6-8	Eph. 1:3-5	Chosen before the First World.
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DISPENSATION OF THE FULLNESS OF TIMES—GATHER ALL IN CHRIST. Eph. 1:10

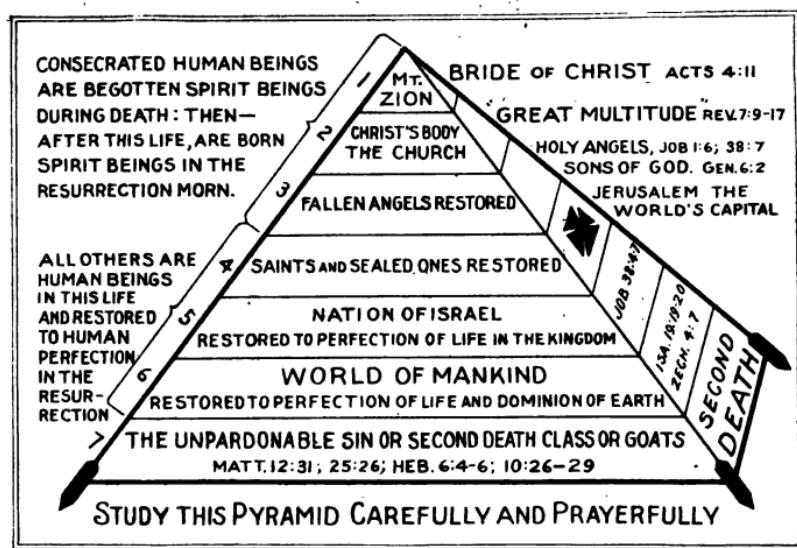
¹ According to the Scriptures, B. C. begins one hundred and twenty-four years earlier than Usher's 4004 B. C. Israel settled in Canaan in April, and Saul was made King in October, which makes a half year less than full years. So to fix the true date for Saul's inauguration we drop one year from the time or year of it, because Bible dates generally do not reckon half years.

² In the earlier part of the Kings, there is a discrepancy in Usher's of one hundred years. In I. Kings 6:1, it says "in the four hundred and eightieth year", etc. (This should read "five hundred and eightieth year", etc.) For if to Solomon's fourth year, we add David's forty years reign, and Saul's forty, and also the forty-six years from the leaving of Egypt to the division of the Land, we have one hundred and thirty years, which deducted from four hundred and eighty, would leave only three hundred and fifty years for the period of the Judges, instead of the four hundred and fifty years mentioned in Acts 13:19-21. This shows an error that probably crept in the old translation by some careless transcriber, either before or at Paul's time. Thus the New Testament inspirations correct the slight errors which crept into the Old Testament by any means. An error of 100 years.

³ Usher here dates Zedekiah's End at 624 years B. C. by his calculations, and yet he gives 606 B. C. as the Beginning of the Desolation. A difference of 18 years. The other differences are made up of four other discrepancies. He says Jehoram reigned 4 years, while the Bible says 8 years, II. Chron. 21:5; II. Kings 8:17. He says Ahaz reigned 15 years, and the Bible says it was 16 years. II. Chron. 28:1; II. Kings 16:2. And he also says Joash reigned 39 years, while the Bible says 40 years. II. Kings 12:1; II. Chron. 24:1. These account for the difference. Then another 4 years is at Jesus' Birth.

PYRAMIDAL DESIGN OF THE MILLENNIAL AGE AND THE AGES TO COME

Col. 1:25-27



CONSUMMATION OF THE
PLAN OF REDEMPTION OF MEN AND ANGELS
Eph. 2:6-7; 2:6, 21



Preface

The Author acknowledges the weakness of his pen, the frailty of his flesh, and the depravity of his human nature for the great task before him. He **assumes** that God is the Creator of all things and rules over the works of his hands. His attributes are **all-powerful, all-seeing, all-wise, all-loving, all-just, all-merciful, and all-truthful.**

The Bible sets forth three worlds. "The world that **then was**," "This present evil world," and "the world to come." "The world that **was**" ended with the flood. And its conditions and arrangements were destroyed by water. It had a **heavens** or governmental order, and was ruled by Men and Angels. It is called the "disposition of Angels." Acts 7:53.

The world since the Flood, and what now is, will end at our Lord's second Advent. And its Conditions and Arrangements will be **destroyed** by fire. The Earth was not **destroyed** by the **flood**, neither will it be destroyed by the fire. The Earth abideth forever. This also has a **heavens**, and is ruled by fallen men and fallen angels. This world is divided into **two** dispensations, the Jewish and Gentile Ages.

The "world to come" will continue a thousand years. It will be a **renewed** **heavens** and earth "wherein dwelleth righteousness." It has also a **heavens**, and will be ruled by our Lord and his church, and by the Holy Angels. These three worlds will continue 7,000 years.

All beings, men and angels, who can stand the trial judgment of the **third** "Heavens," will be granted everlasting life on either of **three** plains of future existence. A heavenly Immortal Divine Nature **plain**; or on the

Angelic Spiritual plain; for angels, or on an Earthly perfect human plain for men—the Race.

This book designates the worlds by several names. The first is called Dispensation or Age, Antediluvian or Angelic age, etc. The Second is called this Age, this dispensation, this present evil world; and that part of it before our Lord's first advent is called the Jewish or Law Age or dispensation, etc.

The Author aims at all times to take God's standpoint from the Scriptures. God will defend the Scriptures. We trust them implicitly. He regards the Resurrection of the dead, as the Key to the understanding of the word of God—the Scriptures—the Old and New Testaments. And the Author has tried to turn this Key (the Resurrection) on every page of his work, as the true Bible thought. It is what God has "kept secret from the foundation of the world, and now has revealed it through his Son to all nations," so let no man speak light of them, or ignore them, by sophistry or otherwise. Matt. 13:35; Rom. 16:25-26.

The meaning of these Parables is drawn largely from the thoughts expressed by our Lord in the verses preceding most of the parables; especially in Luke's Gospel. The location of the scenes of the parables is fixed by the teachings of each parable's Preface. Then the parable itself shows the drift of Jesus' thoughts.

Death is assumed as the Bible penalty for Sin, and not eternal consciousness of pain or torture. Death runs as a great River between the two (the second world, and the one to come). All mankind have fallen and are falling in this river, since God said "dying thou shalt die" for your disobedience. All would have remained in death forever; but God sent Jesus to die for Sin, and, then he raised him from death, and thus he has given assurance to all men (the Race to a resurrection) in that he raised him (Jesus) from the dead. Acts 17:31.

Now Christ must come again, and all the dead must be raised and a universal kingdom of righteousness must be established for at least one thousand years; to give a fair and full opportunity to every individual, to hear and know the Gospel of righteousness, in order to receive its blessings, and to honor God and make him merciful and just, and the justifier of every one believing in him.

The Author assumes from the Bible that the future life (Zoe—Greek) is secured by resurrection only. Paul says,

if there is no resurrection there is no future life (I Cor. 15:13-19, 21-22). The Author seeks to show this by our Lord's Parables in Matthew and Luke, and by a large number of Scripture quotations, bearing on the resurrection of the dead. Without a resurrection of the dead, the large majority of these passages are meaningless. But by a **resurrection** they are all plain, philosophical, reasonable, and scientific. The **true** Bible **religion** is a science. It is the **science** of the **sciences**. The Christian Science **Creed** to the Contrary notwithstanding.

The Author pleads with the Bible student to give his book a careful and prayerful reading, and if he or she does not see and understand the Bible as the writer does, let him or her take the objections to the Lord in prayer and supplications that he or she may be led into the "true light" that some future day is to "lighten every man that is born into the world"—"the world that now is." John 1:9; II Pet. 3:7.

It may seem that the Author has made too much of the Resurrection. It is the keynote running all through the Scriptures, and the Author has made it the keynote of this book. The reason is: This fundamental Doctrine is made of but little or no account by the ministry of God's word, propagating the idea that death is simply passing into a greater life, and simply the body dies. The Scriptures nowhere say the body dies. The writer recognizes that a few passages **seem** to favor the death of the body. But by a careful searching of the original Greek and Hebrew Scriptures, it is plain to every candid mind that our Common version (King James) is in many words erroneously translated; growing out of the philosophy of some ancient Greek Infidel writer.

It is the truth we want, irrespective of creed or criticism.

So this Book is sent out to the reading public; if possible to lead some **thinking** Christians, and Bible **students** of all classes **into the truth**; the Bible **truth**, and **nothing** but the **truth**, so help me God. Such is the prayer, dear reader, of your humble servant.

F. B. HARRIS,

Salem, Oregon.

March, 1913.



Parables in Matthew

1. PARABLE OF THE SOWER. Matt. 13:3-8; Mark 4:3-8; Luke 8:5-8.

Explained by Jesus for Our Guide. Matt. 13:14-23; Mark 4:14-20; Luke 8:11-15.

Glossary.

The Scene of this parable is laid in all of the **three** dispensations, from Adam to the end of Christ's first thousand years' reign on the earth, after his second Advent. Rev. 14:6-7.

a. "Behold a Sower." **Represents** any one of God's servants. Psa. 69:36; Eccle. 11-6; Isa. 32:20.

Our Lord here commenced His teachings to the people in parables and dark sayings, because "seeing they see not, and hearing they hear not, neither do they understand" (Matt. 13:13). And in the 15th verse He gives the reason. And He quotes the Prophet Isaiah, 6:9, to **prove** that he in his **first** advent was **not to instruct** them so that they **should** understand. The same with Isaiah in his instructions to Israel. Neither of them **were** to teach so the **people** could understand, else they would have taught differently, so that the people all could understand their teachings. It implies this dispensation, or the **first** coming of Our Lord, was to rescue the race of mankind from death—to die for Sin, nothing more, and nothing less. But the **next** age or dispensation after the resurrection of all the dead (John 5:25-29), **they** are **all** to be taught and instructed to repent and be **converted**. Hence he taught them in parables, so they (the common people) could not see, hear, and understand with their hearts, and be converted; and, in such a case, the Lord would be under obligations to pardon and heal them before the time. (Isa. 6:10-11; Matt. 13:13-15). Then he explained the parable

to his disciples by themselves alone. Yet they did not fully understand him, **neither** do any of his disciples understand him to **this** day, as they ought. Mark, and Luke also were with our Savior when he **uttered** this parable, and heard his explanation. Mark 4:3-8, 14-20; Luke 8:5-8, 11-15.

The glossary of this parable will be omitted in the parables of Mark and Luke. And as he has given us an insight by his explanations of **this** and **three** other parables, let us **therefore** by these instructions **peep** into the **parables** in this Book, and see and learn some of the mysteries of our Lord's **future kingdom**, and also gain an entrance into the glories of that kingdom.

b. "Went forth to Sow." "Seed." **Represents** Gospel truths of the kingdom. Psa. 67:6, 85:12-13; Luke 2:14.

Mark says "the sower soweth the word," Mark 4:14. Luke says "the seed is the word of God," Luke 8:11. Jesus in Matthew calls the word "the seed of the kingdom." In John 1:1-2 it is called "a God." *Logos*—Greek. Paul says "the seed" is not many seeds, but "one seed"—"which is Christ," or Christ seed. Gal. 3:16. To us then, the **seed** of the parable are **truths** and **doctrines** of the Bible. God has been giving us the seeds of truth all down the ages. God at times, and in various ways told it to his servants and prophets, and they told it and had it written, and, in the last days God has spoken to us by his Son. Heb. 1:1-2.

God first made his **plan** of the **ages** known to our first parents in the **Garden of Eden**, immediately after they had broken his law by eating the **forbidden** fruit. He explained to the **serpent** by charging him with the evil deed of Adam's disobedience. The **serpent** deceiving Eve, by telling her the fruit was good, and telling **her** she would **not** die. So **he** was a **liar** from the beginning. (John 8:40-44). See also Gen. 3:1-6. **There** and **then** God told the **serpent** that **his** seed "**lies**" (John 8:44) should bruise **her** (Eve's) heel, and **her** seed "**truth**" sometime would bruise **his** **head**. Gen. 3:15.

c. "Some Seed fell by the wayside." **Represents** dull and ignorant **hearers**. Mark says our Lord said "these are they by the wayside, when they have heard, Satan **cometh** immediately and taketh away the word, that was sown in their hearts." Luke says "the **devil** taketh away the word out of their hearts." Psa. 146:5-6; Jer. 31:9-11.

The "wayside" represents the margin of a beaten and callous **heart or mind** of the hearer of the word. Like a road **alongside** of a hard path through the prepared ground. Seed falling on such ground takes no moisture and cannot root, so is left to perish, if not otherwise disposed of. Psa. 126:5; Eccle. 11:6; Isa. 32:20; Gal. 6:7-8. d. "The Fowls (Birds) came and devoured them up." **Represents Evil Spirits—Fallen Angels.** Gen. 19:19; Judges 20:34; I John 4:1.

Mark says "it was Satan" that did it. Luke says, "The Devil" (Deu. 28:38; Hos. 4:10; Hag. 1:6). These names **represent the head of the fallen angels**, who was the leader in the introduction of **sin and death** into the world. God permitting him to do it for some **wise**, and future good for the **Angels**, and the **Race** of men; providing the angels as well as the race **are** penitent, and will reform; when the "great day" comes for the **fallen Angels** (Jude. 6) and **when** men have their **stupor and blindness** removed (Acts 28:27-28) and repent and believe the Gospel of the Kingdom.

e. "Some fell upon stony ground where they had not much earth." **Represents joyful but soon offended hearers.** Jer. 31:27; Eze. 36:8-11; Hos. 2:23.

Jesus says in his explanation "that he that **heareth** the word and anon with joy receiveth it, yet he hath not root in himself; but **endureth for a while**: for when tribulation and persecution ariseth because of the **word**, by and by he is **offended**." Our Lord says in Mark. "They **immediately** receiveth it with gladness, and **after** persecutions, are **immediately offended**." Luke says Jesus said, "in time of temptation they fall away."

Since our Lord's first presence, and in every generation since, there have been "stony ground hearers." They **run well** for a **while** but the **adversary** in **some** way at times, under certain circumstances, **causes** them to **fall away** and **never** return. This class of hearers "have received the grace of God in vain" (II Cor. 6:1). For to have convictions of truth sufficiently to cause a person to turn to the Lord, and confess him, is a **direct** grace from God by his **Spirit**. So in the resurrection age, they will be dealt with as if they had never known the truth.

Then in the resurrection age, when their **stupor and dullness** of hearing (Matt. 13:15) are removed (Heb. 5:11-14), and they willingly receive the "word," they will

be able to receive the "strong meat" of the "word" early in "that day." Milk when born, meat then when grown to manhood.

f. "And when the sun is up, they were scorched, because they had no root, and they withered away." Represents as our Lord said, "tribulation and persecution" were the cause. See Lam. 5:5; Rom. 8:35; Rev. 2:22.

By Mark, the same cause, and by Luke, "in time of temptation they fall away." But in the resurrection age frequent showers of blessings from the Holy Spirit, will enable these to come through tribulations and persecutions then, and wash their robes and make them white in the blood-life of the Lamb (Rev. 7:13-17). To wash a robe or any other article in blood can never make it white or clean. In all the Jewish rites, where blood was used for sacrificial cleansing of sins, it never made the article or person clean or white, but it had to be afterwards washed in water. An article stained in blood, dipped in water and washed and exposed to sunlight would make it white and clean. **Blood covers the sin. Water cleanses it (or person) and makes it white and clean.**

The Life is not in the blood, but it is in the sacrificed life that is represented in the blood. Blood represents a sacrifice. And a sacrificed life means pain and anguish and crying to the Soul. Hence the blood of the crucified life of **Abel** (the first sacrificed human life) "cried to God from the ground" (Gen. 4:10). So "without the shedding of blood, there is no remission" (Heb. 9:21-23). Hence in cleansing for sin, water must always follow blood (John 19:34; Eph. 5:26-27). Blood represents death. And water represents life.

g. "And some fell among thorns, and the thorns sprung up and choked them." Mark says, "The cares of this world, the deceitfulness of riches, and the lusts of other things entering in choked the word." Luke says "they were choked with cares and riches and pleasures, and so they bring no fruit to perfection." These represent worldly hearers. The worldly and pleasure Christians. Mal. 1:10; Matt. 16:26; II Tim. 3:4; Titus 3:3.

This class of hearers is a large one. They are honest and desire to live right, but are so easily carried away with the ways of the world. These will go into death without any deeds of merit.

h. "With cares and riches and pleasures of this life, and

bring no fruit to perfection." Represents Christians, who desire to mix the doctrines of the Kingdom, with the doctrines of men. They are always learning and never come to a true knowledge of the truth. II Tim. 3:7-10; 1 Cor. 8:1-2.

i. "But others fell into good ground." Represents honesty. Isa. 30:23; Zech. 8:12; John 12:24.

Our Lord in Matthew says, "Is he that heareth the word and understandeth it; which also beareth fruit..... Some an hundredfold, some sixty, some thirty." In Mark, he says, "such as hear the word and receive it and bring forth fruit, some thirtyfold, some sixty, and some an hundred." (Mark 4:20). Luke has it "They which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience." Luke 8:15; Psa. 85: 11-13.

This class are those who receive the Bible truths gladly, and proceed at once to appropriate the word in their own minds and hearts, and live that word in their lives, for the good of others and the advancement of pure religion in the world.

j. "And brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold." Represents, works of righteousness, and mercy. Lev. 27:16; 25:18-22; Psa. 126:5; Eccle. 11:1; Matt. 6:26.

The Jewish laws forbid sowing mixed seed; implying that the seeds would adulterate and destroy the purity of either grain. (Lev. 19:19; Jer. 2:20-22). And the Jews were not permitted to mix cotton and Wool or Linen in their garments. (Lev. 19:19). Nor mix the diverse kinds of animals, or mankind. (Lev. 19:19; Job 9:20-24). Implying such mixture would destroy the perfection of the race of mankind; and for this cause God destroyed the mongrel race of Angelic and Human beings brought forth before the flood.

He destroyed them utterly with the flood so they (the mongrels) will have no resurrection. (Gen. 6:1-7). All typifying that truth and error could not be mixed without injuring the truth. James says, "a fountain could not bring forth at the same time sweet water and bitter." (Jam. 3:11). The thought is, we must not mix error with divine truth. We all are naturally under the curse, and our minds and thoughts are debased, and scared, so when we would do good evil is always present. So it stands us.

in hand to be continually on guard. And to search the scriptures **dilligently**, and also pray **earnestly** for the guidance of the Holy Spirit, that we may live as near the truth as is in our power, **faithfully** until death; **then**, when we are awakened, be **nearer** the **truth** and our Lord, than when we first believed. **Then** we will bring forth **some** thirty, sixty, and perhaps **some** a hundredfold.

This Glossary embraces the parables as outlined in the **three** Gospels, and when reading Mark's parables (Mark 4:3-8) "The Sower" will be passed by. And the same will be observed when reading Luke's parables. The same rule will be observed in the Parables of the Mustard Seed, the Wicked Husbandman, the Hidden Leaven, and What Pollutes. No doubt the writers of the Gospels heard all the parables as our Lord uttered them, but **they** viewed the Gospels of the Kingdom (Matt. 4:23) from different standpoints, so left out certain parables for the others to tell. Matthew gives all his, on the **Kingdom of Heaven**. The others passed all such, except the parable of the Mustard Seed by Luke.

2. THE PARABLE OF THE WHEAT AND TARES.

Matt. 13:24-30. Explained by Jesus (13:36-43) for a guide; how to interpret **all his** parables.

Glossary.

The scene of this parable is laid in the Resurrection Age.

a. "The Kingdom of Heaven is **likened** unto a man." Representing Christ and the Church, as his body of this age. Eccle. 11:6; Jer. 24:7; I Cor. 3:6-8.

"The Kingdom of Heaven" in the original is "Kingdom of the Heavens"—plural heavens. Meaning more than **one** literal heavens. Peter says there are three heavens. (II Pet. 3:6, 10, 13). Paul says, he was **caught** up to the **third** heaven. (II Cor. 12:2). And our Lord in this parable (no doubt) used the plural heavens. See Emphatic Diaglott. Hence there are **three** heavens and **one** earth. One heaven before the Flood, another since, and another yet to come. Our Lord and the Apostles well understood this to be the case, after our Lord's full explanations.

All of our Lord's parables are laid in scenery, in one

or more of these heavens. Each Heavens and Earth, means the same literal **heavens** and literal earth, but the **order** and **arrangements** of each will be entirely different from the one preceding it. This fact is distinctly **observed** in **this** dispensation and the dispensation preceding the Flood. Dispensation or Age, is often alternately used for the Kingdom, by the writer of this book. And sometimes Millennium is used.

This parable begins in **this present** Dispensation, as far as seeding is Concerned. This seeding is for a **wheat** Harvest. It is the Christ seed. It is sown in **this** age, since our Lord's **first** advent, and in the **heart** and **life** of as many only as our Lord shall call. (Acts 2:39; Eph. 4:1-5). And this **seed** is harvested in the resurrection **age**. "It is **sown** in dishonor, and **raised** in glory; it is **sown** in **weakness**, it is **raised** in **power**; it is **sown** (in) a natural body, it is **raised** a **spiritual** body." (I Cor. 15: 42-44). The resurrection's heavens and earth is in time, the Lord's day of one thousand years' reign.

b. "Which (who) sowed good seed," **Represents**, the good seed, is the product thereof, they are the children of the Kingdom—the divine truth "Sons of God." Mark 4:28-29; Rom. 9:8; I John 3:9.

The **good** wheat **seed** is sown by Jesus Christ, his Apostles, and all **true** Disciples, during this age. Jesus in this age is recognized as "the **son of man**." In the next age "the Son of God." This seed in the resurrection age will **bring** a crop of **children** on the heavenly **phase** of that **kingdom**. These children are those who **have been** begotten of God (I John. 5:18) in this age, and born of the Spirit from the dead in the next age (Col. 1:18; Rom. 8:29; Rev. 1:5). The Begetting will be **after** our human life is sacrificed in death (Rom. 12:1).

c. "In his field." **Represents** the world of mankind. John 1:29, 5:28-29; Heb. 2:9.

The truth or Christ "seed" or "word" in the Greek is the *Logos*, and the seed meant here. And is **sown** since Pentecost (Acts 2:1-4). In the **resurrection** it will come up and **grow** and **bear** Wheat (Children). As **wheat** is the most **valuable** of all the grains, it is here used to illustrate the most valuable **class**—a Spiritual Divine Class of Children, in the Lord's **future** kingdom.

d. "But while men slept his Enemy Came." **Represents**,

Satan, and the fallen Angels. Matt. 13:29; Psa. 36:12; Rev. 12:7-9.

The Enemy is the Devil, a Spirit being, once was Lucifer (Isa. 14:12-17). He was once the most important and valuable of all of God's creatures. "Son of the Morning." e. "And Sowed Tares among the **wheat**, and went his way." Represents the Tares product as the "children of the wicked one." Psa. 73:8; Jonah 1:2; Hosea 10:13; Eph. 6:12.

The **sowing** in this field was done while his men "slept" in death. In the resurrection, tares will grow and finally appear with the **wheat**, but will **not** be known, or noticed until **near** the harvest. Tares (Chess) look so much like wheat while growing they are hard to detect by passers by. But in the "harvest" (time) they will be known as "children of the wicked one," and classed with the Devil's **Angels**. (Rev. 12:9). The **children** of the Kingdom **then**, will also grow, **first** on **milk**, then on strong meat (Lev. 22:11; Psa. 104:27; Matt. 24:45; Heb. 5:14), and will develop into "Sons of God." (See Psa. 80:11; Eph. 4:14-15; II Thess. 2:13; Jas. 1:18). The Tare **children** will be the most **noted** children of the wicked one —Spirit **beings** also. Satan and his allies are always opposed to the truth seed. Hence some of his children will be **from** wicked **men**, and with **him**, will be **destroyed** in the **second** Death (Rev. 20:10). But evil seed **sowing** has always followed **truth** **sowing** all down the present dispensation.

It is this evil, that God has **permitted**, for a **wise** purpose which we shall see when we reach the triumphs of truth in his kingdom.

Then in the resurrection age, the Tares will grow with the Wheat, and not be molested, but **not** allowed to damage the growth of the **wheat** for fear they be **torn** out. And yet the **evil** of **that** dispensation will be **held** in absolute **subjection** until the end of that age. Rev. 2:27, 12:17, 19:11-15.

This present age is used in testing "his servants," to learn their ability (II Tim. 2:15) for the work of the resurrection Dispensation (Luke 19:12-19). These **servants** will **then** be assigned, to receive the cultivation fruit as **his**, in the wheat field, and they are begotten and born of the Spirit. These "servants" are from the earthly class (Luke 19:12-13) to serve **then** for the heavenly

class. Choose, dear reader, while you have the chance of the two classes, which shall be yours.

f. "But when the blade was sprung up and brought forth fruit, then appeared the tares also." Represents two classes of Spiritual children in that Harvest. Isa. 4:4-5, 5:2-4; Matt. 3:7-8.

Both classes will appear early in that age, as the "blade," and appear as one class. The difference will be in the nature of the stock, and not in form or growth. The "Children of the wicked one" and "the Children" of the true kingdom, even in this age, are not distinguished. God is the only one who knows them, for he looks at the heart.

So the servants of the householder came and said unto him: Sir, did not thou sow good seed in thy field? Whence then has it tares (Jer. 7:25, 25-4; Mal. 3:7; Matt. 7:15-18). The servants here represent the prophets and holy ones of the Old Testament. Jesus while here in his humanity, the Apostles and those fully consecrated since his advent, will be the head and body—"the Church."—"Son of God"—the Wheat "Children," the Spiritual Offspring of God; and be the "brethren" of Christ and the Apostles (Luke 8:21; Rom. 8:21, 28-29; Heb. 2:11). So there will be the devil and his "children" also when the Harvest comes.

g. "Let both grow together until the harvest." The harvest Represents the end of the Millennial Age—1000 years. Gen. 8:22; Jer. 8:20; Joel. 3:13; Rev. 20:4.

Our Lord says, "the Harvest" that is the Harvest of this parable is "the end of the world." This harvest then is in the end of the Millennial world—1000 years. There will be at least three Harvests in that age. This Wheat harvest in that age, will be a Spiritual Divine Harvest. A gathering of the "Sons of God." And the destruction of the Children of the "Wicked one"—the unjust filthy dogs, murderers, idolators, and liars (Matt. 13:43, 24:31; Rev. 5:9-10, 22:11, 15). Another harvest of the Saints, or Old Worthies (Deut. 33:2; Psa. 31:23; Matt. 27:52; Jude. 14). And yet another Harvest of the penitent obedient Gentile world (Mat. 25:34-40; Rev. 14:14-17). The 18th to 20th verses of Rev. 14, refers to the destruction of the wicked (of this third harvest) in the second Death. Matt. 25:41-46; Isa. 13:9-12.

There is to be a harvest in the end of the present Dis-

pensation, but only a few will be gathered in it, of those fit for the **Immortal Soul life** (Matt. 7:14; Acts 15:14-16). There was a **harvest** at the end of the **Jewish nation**, when our Lord gathered the **Apostles** and a few **others** of the **Jewish people only**, (to be sowers of **wheat seed**) until the day of Pentecost. Since **then** the **Gentile converts** are **sowers**; but **their** seed is adulterated with the “Leaven of Hypocrisy.” (I Tim. 4:1-3). And soon after, God **destroyed** the **Jewish nation**, in A. D. 70.

There was also a **harvest** in the end of the **Angelic or Antedeluvian age** at the **Flood**. That **harvest** lasted 120 years (Gen. 6:3). The **Jewish harvest** lasted perhaps 40 years. Our Lord alludes to it in Luke 21:25-28. Peter also does (I Pet. 3:18-22). The **first** **harvest** was engineered by **Noah** in obeying God’s commands. He built the **Ark** and “**saved**” a few **souls**. These few “**replenished**” the **earth** by **natural** production. But in the **Coming harvest** **they** will be engineered by **Christ Jesus**. By his “**obedience unto death**,” and his resurrection, he will **replenish** the **earth** by raising the **whole Race**. David implies this thought in Psa. 45:16-17. The same fact is conveyed in Isa. 2:2-4. It is also found in Eze. 37:1-3, 13-14.

h. “I will say to the **reapers** gather ye together **first** the **Tares**,” **Represents** the “**Angels are the reapers**” says our Savior. Isa. 37:36; Jer. 51:33; Matt. 13:30; Rev. 14:15-16.

In the 41st verse of Matt. 13, Jesus says, he **will** (in the resurrection age) send forth **his** **angels**, and they “**shall** gather out of his kingdom (which will then be set up) all things that offend, and them which do iniquity, etc,” and they shall be destroyed. See also Acts 3:23.

i. “And bind **them** (the **tares**) in bundles to burn them.” **Represents** **Eternal Second Death**. Psa. 9:17; Nah. 1:6; Jas. 1:15; Rev. 20:15.

Fire in Greek is *Pur*, meaning utter destruction. So when **destroyed**, it will be **annihilation**. Fire consumes every combustible thing cast into it. Hence the work of this parable closes in the **Millennial age**. The **Millennial age** is the **real** **Gospel Age**. It is the age in which the “**Everlasting Gospel**” will be preached. **Then** the **last** **enemy**, **Death** (both the **Adamic** and the **second Death**) will be destroyed also (I Cor. 15:24-26). And no one after **then** will be tortured.

j. "But gather the **wheat** into my barn." Barn here **Represents** the Divine **home** in the Kingdom. Job. 39: 11-12; Dan. 7:27; I Thess. 2:12.

This is a **special** home of the wheat Class—"The Sons of God"—The **true** Church, "which is his body" (John 14:1-4). The **second** Death ends all. It is not a **conscious** torture, but **death**. It is **utter** destruction. It is to **perish**. If a fair and impartial **trial** in the resurrection **age** does **not** reform the wicked, nothing else will. **They** are of no good to themselves, nor to anyone else, and not **fit** to live. Hence **they** are **destroyed** by God's **mercy** "which endureth forever." Psa. 136.

3. PARABLE OF THE MUSTARD SEED. Matt. 13: 31-32.

Glossary.

The Scene of this parable is laid in **this**, the first General Gospel Dispensation, and culminates in the Resurrection age.

a. "The Kingdom of Heaven" **Represents** God's Everlasting Kingdom. Psa. 119:142-144; Jer. 18:7; Dan. 7:27; Obad. 21.

God's Kingdom began with Adam, and continues forever, with Adam and his Race. It is to rule mankind, through the **agency** of man. God has **other** kingdoms besides **this**, that we know but little about. **This** one interests the **race**, and to God all owe homage.

A Kingdom consists of: **First**, A King. Christ will be the King of the Kingdom of the Heavens. **Second**, it consists of Officers to rule. Christ's **officers** will be the "Elect," God's **elect** (Rom. 8:33; Col. 3:12). **Third**, Subjects of the kingdom. The **world** of mankind, will be the **subjects**, for a thousand years' trial. **Fourth**, A **Code** of wholesome and good Laws (Isa. 2:3-4). It will have a **Cabinet**—"House of Sons." These on a **Divine** Plain. A **Senate**—"House of Servants." These on a **Spiritual** **Angel** Plain. And a "house of Representatives"—Elders, Judges and Advocates. These also on the **human** Plain. This Kingdom will be fully **established** in the "Ages to come." Eph. 1:9-12; 2:4-7.

b. "Is like to a **grain** of Mustard Seed." **Represents** the

Church as established by the Apostles. Matt. 16:18; Luke 10:3; Acts 20:29.

This **grain** seed must grow to a tree. This small "seed" when planted was **good** "seed," and sprouted all right, but its fruit was adulterated by the evil "**pollen**" influences of Satan and his ministers (II Cor. 11:14-15), and soon became dwarfed—**nominal**. Though nominal, the Church as a whole, has been the Mustard tree, and its seed (or churches) has been beneficial as a **check** to the depravity of our natures (Rom. 9:19-21). So when a church, though nominal, is well **established** in any community, though it be a **worldly** organization, it is a blessing to that community. The same is **true** of any other benevolent or social order. But the true Gospel **church** is the church of the future, to be established by Christ himself after the resurrection (Psa. 31:2-3; Matt. 16:18). He says "**I will build.**"

c. "Which a man took," **Represents** Christ, as a Spirit Being after his resurrection on the third day. Mark 16:15-16; I Pet. 3:18; Rev. 1:18.

Jesus was a man like ourselves, **sin** excepted, while here in his **first** Advent. But after his resurrection he was a **Spirit being**. While human he **had** to **come** and **go** the same as all human beings. But **after** his resurrection he could **come** and **go** as a Spirit. Hence **after** his resurrection he **could not** be **seen**, only, when he was "**manifested in in the flesh.**" He **then** could **come** and **go** from a room with the **doors** shut and **bolted**. The like was not possible, nor recorded of him, in the Bible, **while** he was in the **flesh**, from his **birth** to his death. After his resurrection and in a **Spirit** condition or nature, for forty days he **came** and **went unseen**. He was seen by the **human** eye, only a short time, and on only a few **occasions** (say eight times) during the forty days. And yet he was here **all the time**. He did not ascend to heaven **above** until the "**due time.**"

And he has not been present since he left (Acts 1:9-11). And yet in **the** "**due time**" he will come again, but **unseen** by any one. If **he** has returned the **second** time as some think and affirm, no one knows of it, and will not know it until he temporarily **manifests** himself in flesh. Which he **will** do, to **make** himself known **after** he returns.

d. "And sowed in **his** field," **Represents** the world of mankind as his **field** in which the seed of the "**word**"—

the true Church—is planted. Psa. 144:12; Jer. 2:20-23; Luke. 20:9-10.

The “field” being the world (vs. 38) of mankind in which the Race is “sowed” or buried, it follows naturally that the Church is in the world (field), but “**not of the world.**” And being **chosen** from the **world**, its place while in the **world** is to **preserve** the world (Matt. 5:13; Luke 14:34-35), as **Salt** is **preserving**. But what **savory** is there in the Church (nominal) more than in other **social Orders**? e. “Which indeed is the least of all seeds, but when it is grown it is the **greatest among herbs.**” **Represents** the **small** beginning, as the church, and its **greatness**, when it is fully developed as the **nominal** church kingdom, in the which, the **true** is to fill the whole **earth**. Dan. 2:39, 7:27; Rom. 1:9.

Consider a Mustard **tree**, delicate and tender, as being the habitation of **large** birds, for a roost all summer. Such a Mustard **tree** would be unsightly with its limbs leafless and all drooping downward. It would be **sightless** as well as **worthless**, and as well as fruitless. So it is **with** many **nominal** churches today, **without** attraction, numbers, or interest, claiming to be the Lord’s **true** church. They may be **large** in membership and even in **amusements**, but their teachings and practices are all drooping towards the earth—“**Earthy.**”

f. “And becometh a tree so that the birds of the air come and lodge in the **branches** thereof,” **Represent** Wicked men (Popes, Priests, and Lording Clergymen) for 2000 years, ruling and dominating the nominal churches. Jer. 5:25-28; Gal. 2:4; Rev. 18:1-3.

The Popes for a **thousand** years, and the “**lording**” Clergy, Elders, and Ministers, **before** and **after**, for another **thousand** years, have made the **Mustard** Trees (Churches) what they are today—Mystical Babylon. And the **Seventh trumpet** sound today is, “Come out of her my people, and partake **not** of her **sins**, and you will **have** none of her plagues.” Jer. 51:33; Zech. 2:7; Rev. 18:4.

The “**air**” **represents** Spiritual Conditions. And “**birds of the air**,” imply Evil Spirits flying through and lodging in the trees (Churches). These evil spirits, sometimes working miracles, and teaching the “**doctrine of Devils**”—The **immortality** of the human soul; the **eternal** conscious torture of the non-Churchman; and the higher Criticism, **Agnosticism**, **Psychology**, **Evolution** and the rest.

There is scarcely a Theological College in the Land that does not teach more or less of these isms. The Colleges produce our Church preachers, and License **them** under oath what to preach, and what to not preach. And to exclude them, from their **creed** if they persist, and will not recant (which is nominally proper, and just to their oath).

4. THE PARABLE OF THE HIDDEN LEAVEN. Matt. 13:33.

Glossary.

The scene of this Parable is laid in **this** Dispensation or Heaven, the end of which is near at hand. The incipient **stage** of **this** scene began in Eden.

a. "The Kingdom of Heaven" or Heavens, **Represents** Christ's prospective kingdom, sometime, somewhere to be established in the ages to come. Acts 2:30; Rom. 14:9; Rev. 11:15.

Heaven as a **type** shadows **Spiritual Powers**. As a **Spiritual** heaven in this age, it is evilly managed by the Devil—Satan. He is the Prince of this world—Dispensation. (John 12:31, 14:30, 16:11). Paul says, **he** is the **prince** of the air, and "air" signifies spiritual or heavenly powers. He, Satan, gets these powers by permission of God, for some good **reason** yet to be seen (Eph. 2:2). This Kingdom is really to be Christ's Kingdom, but it is **now** left to other **parties** while Christ (the lawful King) is away. This Kingdom, while it is left in the care of degenerate fallen men, it is subject to **evil** substances. This substance **foments** and effects whatever it comes in contact with. It is the **kingdom** in the hands of **wicked** men, except the King and the King's Laws, and its officers. But its subjects **are in it** according to the **parable**. Hence the **Subjects** of this kingdom are of **this** dispensation. The subjects being evil, and having control, **they** elect **their** king and officers, and run the **kingdom** (Church) on **rush** **evil basis**. So **this**, the Lord's typical Church—**kingdom** —in their hands, is just **like** Leaven—**Evil**.

b. "Is like unto Leaven." **Represents**, the Leaven as Doctrinal Errors, or evil influences. Ex. 12:15, 13:7; Matt. 16:6; Luke 12:1; I Cor. 5:7-8.

Leaven in the Scriptures always typifies or means evil.

Hence its effects are evil. Therefore the Kingdom of Heaven **now** is not like Leaven but **like** the kingdom is after it is ruined by Leaven.

c. "Which a **woman** took," Represents Mystical Babylon. John 2:22; II John 7; Rev. 17:1-7, 18:2-3.

A woman in Scripture usually means a corrupt Church, or people of God. And as all people in this dispensation are under the **curse**, and have been so for six thousand years, it is evident **they are corrupt**. Here Our Lord **refers** to the Church after **she** has become **corrupt** by marrying a **husband** from Corrupt men. She married Pagan and Papal Rome, and **forsook** her true husband, God. Isa. 47:7-9; Eze. 16:31-32; Hos. 1:2-11; Rev. 17:3-8, 18:2-7.

This **woman** Mystical Church, after marrying a mystical man (Popes of Rome), and **living** as man and wife a thousand years from 800 to 1800 A. D., **they as a matter of course begat** and **gave** birth to **many** children. Hence a family (in the parable) is suggested. The man stands at the head (Eph. 5:23). This family had a Pope as its head, and he becomes more **corrupt** with the **Leaven** in his **food** at his **table** (Church), placed in his food by his wife —"Jezebel." I Kings 21:15-16.

The thought is, that **this woman ruled the man**, and their family food (See I Kings 16:31; Rev. 3:20). The thought **again** is, the Church (woman) after joining (marrying) the Papal Babylon she in "due time" brought forth **Children**—Churches; i. e. Baptists, Presbyterians, Methodists, etc. This is the **present** condition of the apostatised **woman**—Churches of today.

d. "And hid it in **three** measures of **meal**," Represents errors of Doctrine **secretly** hid into the **three** measures of **meal**. Matt. 13:24-26; Isa. 1:4; Mal. 1:14; II Cor. 11:2-4; II Pet. 2:12-27.

The Leaven was hid in three measures of meal. Meal **Representing** true doctrines and Leaven **evil** doctrines. God's **kneading** Trough (Eze. 12:34; Jer. 7:18), speaking after the **manner** of women, contains **seven** (not three) measures of Meal. **Thus:** The **first** measure, The **Doctrine** of the **Fall** of man. Second, the Doctrine of the **Death penalty**. Third, the Doctrine of the **Atonement**, and remission of **Sin**. Fourth, the Doctrine of the **Ransom** paid for Sin. Fifth, the Doctrine of the **Resurrection** of the **dead**. Sixth, the Doctrine of the **Judgment** to come.

And **Seventh**, the Doctrine of the **Restitution** of all things. In this case the **Leaven** was **secreted** in the **three** Central Doctrines, and it fomented both ways. First, "Hid" in Death; by making Death not **death**. That is, when a person dies, he only **seems** to die; he is **not** dead, but more **alive** than ever. The **clergy** says death is simply a door into another **higher** or **lower** department of Life. Second, "Hid" in the **Ransom**. The **Ransom** is made void, by **teaching** that God **did not** require his "**only Begotten Son**" to **pay** any **price** for our **sins**. But we must suffer for our own **sins**. The **Ransom** they say **must** be paid to **priest** or **preacher**, so they will keep you from going into **hell** of punishment, and **land** you into heaven. No person, member of Catholic or Episcopal persuasion **ever** goes to **hell**. Some may go to **Purgatory**. But enough money will bail them out. A large **ransom** is often paid. No **members** of the **Children Churches**, or of their congregations are **consigned** to **hell**. All funeral sermons today either **put** the seemingly dead in conscious **bliss**, or **put** them in **misery** or **rather** leave **them** into the hands of the Merciful God. Third, "Hid" in the **Restituion**. The thought is **paramount**, that all the **restitution** you need, you can **get** in being a **good** and **faithful** church member, and **obey** and faithfully **keep** the **rules** and **by-laws** of the churches. Hence need no **Restitution**—**Resurrection**. If there is no **resurrection**, says Paul, "Then is Christ **not** risen, and if Christ is **not** risen we are **yet** in our **sins**. And, if in this future life—Greek *Zoe*—we **only have hope**, we are of all men **most miserable**." (I Cor. 15:14-20). For, if there is no real death, there is no need of a **Ransom**.

e. "Till the **whole** (meal) was leavened," Represents the **whole** Christian **Churches**, as being **corrupted** (Leavened)—Mystical Babylon. Isa. 1:3-4; Mal. 1:13-14; Matt. 13: 26-30.

These **three** Doctrines, Death, **Ransom** and **Restitution**, well established with the **above evils** well **stirred** or "hid" in the "three," the **other** four will corrupt the "whole" **mass**, as stated in the Parable. Hence Anti-Christ had its **millennium** from A. D. 800 to A. D. 1800. Now we look for the **return** of Christ, the **Resurrection** of the dead, and the re-establishment of his **millennial** kingdom of a thousand years. Sin, Sinners not converted; wicked **Angels**; and **Satan**, will then be destroyed in **Eternal death** (Rev. 20:6-10). The **Second Death**.

5. THE PARABLE OF THE HIDDEN TREASURE.

Matt. 13:44.

Glossary.

The scene of this parable is laid in **this** and the Resurrection **ages**.

a. "Again the Kingdom of Heaven," Represents **this** the Second Heavens—the Jewish and Gentile "Heavens and Earth." Matt. 13:44, 47; Eph. 1:7-11, 2:6-7.

This Parable likens the Kingdom of **Heaven** to a barren waste or wilderness. There it is **useless** and worthless as it is, once it was all right but it is **ruined** by the **wilds** of the Adversary—Death. When God made it at the beginning (Gen. 1:1), and when it was **finished** he pronounced it "very good" (Gen. 1:31). But by His **fore-knowledge** and **wisdom** he turned it over to the Serpent, the devil, and Satan.

God had worked on the Heavens and Earth one **full** week—**six** **days** work. These days were **creative** days. They were at **least** six thousand years each, and most probably were **seven** thousand each. This is **evident** from the **fact** that God rested on the **seventh** **day** (Gen. 2:2-3). He rested on the seventh day with the expectation of resuming work again when "his Sabbath" is over. And, six thousand years of that **first** Sabbath **are** now **passed**, according to the Scriptures. See Bible Chronology, page 6, and no **sign** yet appears of his resuming work. Therefore it is evident that "his Sabbath" **day** is more than six thousand years. So, allowing **seven** thousand years to measure a **creative** day, then **six** **creative** **days** of **actual** work is in the **making** of the world—the heavens and earth. The **materials** used in **making** the heavens and earth **were** "created" in preceding weeks. It is said "In the **beginning** God **created**" matter, and material, before the present seven thousand years.

Now **add** to this work time, the seventh day of **rest**, and we have **forty-nine** thousand years, as a full creative work week. If God is going to **give** the Race a Pentecost as he outlined in the type to Israel when they came into **their** **promised** **land**, that they should **observe** the fiftieth day of the beginning of each **year** in Canaan as a **jubilee** day **Sabbath** **feast** (Lev. 23:15-21), and if the **making** of the heavens and earth as outlined in the **first** of Genesis,

as the **seventh** week of **creation**; then, after the present **seventh day of rest** is over, which will be in the year twenty eight hundred and seventy four (2874) A. D., as the Bible clearly shows; then I say, the year of twenty eight hundred and seventy five (2875) A. D. will open out the Pentecostal Jubilee Feast day of the **heavens** and the **earth**; **Spiritually and physically**. It will be a **grand Jubilee Feast day**. The Pentecost of Acts 2:1-13, was **great** at the end of the Jewish age, but not a drop in a bucket to what it will be in that **grand, grand day**. Joel 2:29.

God poured out his Spirit at our Lord's **first Advent**; but, Joel 2:28, speaks of a **grand outpouring "afterwards"** —(in our Lord's **second Advent**) "upon all flesh." Thus "all flesh" is all the Race after being resurrected.

b. "Is like unto **treasure**," **Represents**, by "treasure," the **human life** of the race—soul life, lost, "hid" in death. Gen. 3:15-19 : Rom. 5:11-12.

The **human Soul** in its **original purity** as it came **from the hands of its maker**, was a **great treasure** in the sight of God, and in the estimation of the **Angels**, to be a **blessing** in the **earth**. But, through **misfortune** it became "hidden" in the **earth** by **death**, and the **grave**. One man's sin killed the Race (Rom. 5:12), hence to redeem the Race, it was necessary only to give a **sinless soul**, for **all in Adamic death** (I Cor. 15:21-22). Therefore Christ's **sinless soul was sufficient to satisfy divine Justice**.

c. "Hid in a field." The **field**—the **earth**, **Represents** the **grave** in which the **race** is "hid." Psa. 78:12; Isa. 35:1-2.

Compare **this** of the "field" with Jesus' explanation of the "field" in the **parable** of the Wheat and Tares in Matt. 13:38, and you will see the philosophy of our Lord's **purchasing** the **whole field**—world—in order to give the **Soul life**, and the **family blessings** to all. Gen. 12:2-3; Acts 3:25-26.

By giving a **perfect life** Soul for an **imperfect one** (Adam's only) Jesus **secured** from **Divine Justice** a **life right** for each **one** of the Race. This **life right**, each one of the **race** will receive by his or her **resurrection** from the **grave**, at our Lord's **second presence**. And when our Lord **purchased** the Race by his death and resurrection, it was a **dead Race**. And it is **dead yet**, covered or "hid" in the **earth**.

d. "The which when a man hath found he hideth it."

This hiding Represents Jesus' intention to save it sometime—"that which is lost." Luke 15:24; Rev. 9:6-11.

Jesus came to **purchase** the world of dead men, with his own blood—(life), therefore he **covered** (hid) the **race** by his **atonement** until he could **redeem** it. He did not hide the **race** to **deceive** Divine justice as a stroke of shrewdness, but to preserve the Race until the resurrection. So **his** death secured **two** fundamental sacrifices in the Ransom and Redemption. First, his Atonement sacrifice is typified in the "Bullock," and the Lord's "Goat" (Lev. 16:11-15). This sacrifice **covered** the Race in death until the resurrection. Atonement means covering. It does not cleanse from sin, but simply **covers** it until redeemed.

Second, His sacrifice for **sin** is also typified in the one Ram ("lamb of the first year") that was sacrificed on the same occasion. Lev. 16:3, 6:9-13; Isa. 53:11; John 1:29, 35-36; I Cor. 15:3; Gal. 1:4.

Jesus' sacrificial **death**, covered by Ransom, two classes, as do appear in the **two** Greek words used by Jesus and the Apostle Paul. Jesus in Matt. 20:28 used the Greek word *Lutron*—a Price, referring to a **special** or **Spiritual** sacrifice. And Paul in I Tim. 2:6 used *Anti Lutron* as a different **Ransom** or Price. Jesus seems to refer to his giving his **pre-existence** "with the Father" as a **special Ransom price** for the Church. While Paul refers to our Lord's Human **existence** as a **Ransom price** for the world's human **life**.

David was very anxious to find a **place** for the God of Jacob. He **vowed**.....and would not **sleep** at night until he had a place. And he at **last** found it in "the fields of the wood." And behold it was a "**tabernacle**" or kingdom. (Psa. 132:4-7). Isaiah expressed the same "a kingdom of peoples." He says, I am—The "I am sought for **them** that asked for me." "I am found of **them** (that is) I found **them**—the 'field' kingdom (dead) that sought me not" because dead, and could not. Isa. 65:1-2.

The Scriptures **hold** out invariably, that mankind is lost in death. Death is often called a prison. Jesus from a child **loved** and studied the scriptures; and, being familiar with them (as all of his humble followers should be). He based this Parable on them, and doubtless on the above passages in particular.

Then in order to be **sure** of securing the prize—the human Soul, he “hid” or “covered” it by his Atonement—a sacrifice of himself. It was a covering for all, until he could **redeem** it, at his next **coming** and presence (Lev. 16:6, 10; Isa. 61:10; Luke 15:22; Rev. 6:10-11). See Young’s Analytical Concordance for “Covering.”

e. “And for joy thereof he goeth and **selleth** all that he hath.” This **represents** Jesus’ **human** Soul was all he had, and he gave it unto death. Rom. 5:15-17; Heb. 2:8-9; I John 2:2.

When Jesus **gave** his human Soul life for the “field”—the world, he **gave** all he had. Jesus in his **pre-human** existence stood before Jehovah as one of God’s intelligent **Spirit Beings, in and above** the Angels in **Creation** (Gen. 1:26). Jesus **then** had an existence **before** he was **born** of a woman; while the Race of man **had not** a pre-existence. But like him the **race** shall have a **future** existence **after** death (not in death) by **the** resurrection. A resurrection is to be given to all men. John 5:28-29.

While in the **flesh**, Jesus had **only** human life. When he died he even went out of existence, the same as we do; to meet our case, in his Ransom **price**. Then when God **raised** him from the dead, it showed that God **through** justice, accepted the **price**—Ransom.

This **human** soul, or **body** (it is all the same, in Bible Theology) was all he had. Then God **gave** the world (**dead** world) over to him as his “purchased possession.” Isa. 2:8; Eph. 1:14.

f. “And buyeth that field,” **Represents** Jesus’ **Ransom** and **Redemption** work. Isa. 61:10-11; Eze. 21:27; Eph. 1:7-11; 2:6-7.

Jesus’ **human** Soul was the **price** that bought the **field** (the world **full of dead** Souls). Adam forfeited **Soul** life by sinning; and with it all of his posterity are lost in the grave, and is “hid” or **covered** by the **Atonement**. In “due time” (God has a “due time” for all his works), Christ will give life **to all** the Race, which he has purchased, by his Resurrection. Acts 17:30-31.

At our Lord’s **second** Advent, and the resurrection of the dead to life again, **he** (God) will give all the blessings to the Race, that he promised them through Abraham (Gen. 12:1-3; Acts 3:19-25). The word “life,” used in these explanations is from the Greek *Psuche*, and Hebrew *Nepesh*. They always refer to this **present** life existence.

And the Greek *Zoe* is used to apply to the resurrection, or future life. This distinction is always observed all through the **Scriptures**. It was never violated by Jesus, nor the Apostles.

These are two distinct living Souls, separated by the death sentence. The *Zoe* life is to be **Eternal**, if the Soul **then** is righteous (by a Godly life); or, if it is wicked, it will die **again**, and that will be **Eternal Death**. The **second** life will be an “**Eternal Life.**” And the **second** death will be “**Eternal death.**”

6. THE PARABLE OF THE HIDDEN PEARL. Matt. 13:45-46.

Glossary.

The scene of this Parable is laid in this present “evil world”—Dispensation, and culminates in the Resurrection age. This parable treats of a Special class of the Heavens. A high calling class on the Divine plain—Immortal **like** God himself. Selected from Christ’s “purchased possessions.” In the **beginning** of the gospel to the Gentiles of this **evil** age, the **great merchant** Jesus appeared. Therefore this **parable** sets forth a **business** transaction. So in **his** giving life to a **dead** Race, it can be granted on several **natures** or **plains**. Jesus as a “**merchant**,” with **wisdom**, **love** and **power**, offered “to whomsoever will,” in this **dispensation**, a **Prize life**—a Divine **immortal Life**, on the **highest** plain of existence—the God Life. Rom. 2:7; I Cor. 15:54; I Tim. 6:16.

a. “Again, the kingdom of the Heavens.” (See for “**heavens**” Emphatic Diaglott of the New Testament—B. Wilson). **Represents**, the Heavens, as **three**. The **one** that **then** was; the **one** that **now is**, and the **one** that is to **come**. Each of the **three** have the same Earth—**Heavens** and Earth. The **first** “perished by water.” The **second**, the **one** that **now is**, will **perish by fire** (II Pet. 3:7). And the **third**, the **one** to **come**, will endure forever. Heavens and Earth as **one** order or arrangement of things, is **represented** by the word “**world**,” meaning **age** or Dispensation. Hence the “**world**” that **then was**, the “**world**” that **now is**, and the “**world to come**,” describes the **three**

arrangements of the **three heavens**. Psa. 78:49; Eze. 5:16-17; II Pet. 3:7-9.

When the first arrangement of the heavens **passed** away by the **flood**, there was a wonderful **change** in the **literal**, as well as the **Spiritual** heavens, though not much change in the **Earth**. "The **Earth** abideth forever." When the **second** arrangements of the **Heavens** **passes** away by **fire**, there will be, no doubt, a wonderful change in the **Literal**, as well as in the **Spiritual** Heavens. The **Earth** **then** will not be destroyed by **fire**, because its **substance** as a whole is not combustible.

When God **then** with the **help** of the **redeemed** **Race** after resurrection, will begin the **next** week of years of his **re-creation** work; the **heavens** and the **earth**, will be made "**new**," and we, with Peter and all the rest, will look "**for a new heavens, and a re-new earth, wherein dwelleth righteousness.**" First Heavens and Earth (Gen. 7:10-12; 8:2; Eze. 26:19-21; II Pet. 2:5, 3:5-6). Second Heavens and Earth (Psa. 6:8; Matt. 25:41; II Thess. 1:8; Heb. 10:27; II Pet. 3:7, 10-11). Third Heavens and Earth (Isa. 65:17-25; II Pet. 3:13-14; Rev. 20:11, 21:1). It will be the **everlasting Kingdom of Heaven**.

b. "**Is like a merchantman**," **Represents** Jesus, the "**son of man**" as the **merchant**. Matt. 10:23; Mark. 8:38; Luke 9:56; John 6:27.

While our Lord was **here**, he was the **son of man**, a **human** being like **ourselves**, sin excepted. But, when he arose from the dead, he became the "**Son of God**," (by resurrection) on the **Divine plain**.

c "**Seeking goodly Pearls.**" **Represents**, Jesus now seeking for a better class **men**, than the **human Soul Class**. Eze. 34:16; Matt. 4:4; I Tim. 2:4.

Goodly pearls imply more than **one** class of pearls. And **seeking** for them, **implies** that they are **hidden**, and not **easily** found. And when found are very **valuable**. So Jesus by his death and resurrection, secured for the **world** a resurrection on **three** Life **grades**; the **human**, the **Spiritual**, and the **Divine** **grades**. All **begotten** and **born** under or in the **three** great Abrahamic **Covenants**: **New Covenant Class**. **Bond covenant Class**. And the **Free covenant Class**. These Classes are **goodly** Pearls, our Lord sought and found at his **first** **Advent**, when he died for sinners. And the "**New Covenant Class**" will be **selected** from the resurrected world. **After** the **Second**

Advent, and the world's **resurrection**, he will give life to whomsoever **he will**; who come in harmony with his gracious plans. This class will be the "**New Covenant**" **Class**. Heb. 8:10.

d. "Who when he had found **one Pearl** of great Price," **Represents**, the Immortal Divine Soul Life. II Peter 1:3-4; I John 2:12; Rev. 21:21.

The Divine Immortal Soul Life, is a **Pearl of great price**. It is **far above** the **Angelic life**, and on the **God-life** plain, and equal to the life of God himself. This is the **life** our Lord **secured** for himself, by his **obedience** unto the death on the **cross**, and his resurrection, when God thus "highly exalted him" (Phil. 2:8-11). It is **possible** now for us to attain it. Yea, it is **offered** to us, on the same conditions **he obtained** it. And it **must** be obtained through his **merits**.

e. "Went and Sold **all** he had and bought it." **Represents**, Jesus selling his **Angelic Soul Life**, that he had with the father **before** the world began. Isa. 35:10; Hosea. 13:14; John 17:5; Eph. 1:14.

When our Lord **came** to earth and was **born** of a **Woman**, he **took on**, or was **made flesh**, and had a **human Soul**—The *Logos*, manifested in the **flesh** (John 1:14; I Tim. 3:16; I Pet. 1:20). Before **this** he was a **Spirit being** of the Archangel **order**. He did **not** exchange this **Angelic Soul Life**, for the **human Soul**, but **laid it aside** for the time being.

His long experience "**with the father**" in **the** last **creative** week, when God **made** the **first** Heavens and Earth, accounts for his **superior Ability**, **Knowledge** and **Wisdom** (Isa. 11:2-3, 61:1-2; Matt. 3:16; Luke 4:18; John 1:32, 12:28). His **was not two** natures blended (the **Divine** and the **Human**), but **two** Life Souls, Separate and Distinct. Both being **Holy** and **Without sin**.

So when he purchased the **human Race**, he gave **all** he **then had** of **humanity**, and thus **secured** the "**field**" (Matt 13:44). But, in this purchased field are goodly Pearls, and **Choice ones** too. So **then** when he **purchased** the "**Pearl of great Price**," he gave his **Angelic Soul**, worth more to him than his **human Soul**. Matt. 13:45-46.

The "**Ransom**" in Matt. 20:28, is a **Price** and (from the Greek *Lutron*), was Spiritual **Angelic Life Soul**, sacrificed. While the "**Ransom**" in I Tim. 2:6, is a "**corresponding Price**." The **Human Life Soul**, sacrificed. The first for

the Church—The Divine Life Soul. The **last** for all the world, to be “testified in due time,” and is from *Anti Lutron*. The **first** (in importance and value) Ransom is a **Price**. The **second** Ransom is a **Corresponding Price**. Both **represented** in the two Rams sacrificed on the Atone-
ment Day. Lev. 16:24; Heb. 7:25-29.

Both these Souls were given in his one death, and **both** were **sacrificed** on his part. As he was **without** sin, he did not **have** to die like the rest of us, but as “one of the Princes” (Psa. 82:6-7). His **human** Soul was sacrificed to **pay** the **debt** that the Race owed Justice. The Arch-
angel Soul was sacrificed to pay for the “pearl of great price”—The Church; to be his **body Guard**, in the “**third**” Kingdom of the Heavens. He gave his **human** life Soul (*Psuche*—Greek) for the **right** to give Soul (*Zoe*—Greek) **life** to the **world**. See Fifth Parable **Glossary**.

But in this parable, he sells his Angelic Soul **life** (Michael life) (Dan. 10:13, 12:1; Jude. 9; Rev. 12:7), to get for himself the Divine **Life**; so as to **give** this **Soul Life** to as many as the Lord God **shall call** in this age for that purpose. **Human life** for **human life**. Angelic **life** for the Divine **life**. Our Lord by his **sacrificial** death (which ended his **human** life as well), purchased the Divine Immortal Soul **life** for himself, and the **right to give** to the sons of men, the “**power to become** the Sons of God,” (like himself), through his **humanity** and **obedience** unto death, even the **death** of the **cross**. John 1:12-13; II Pet. 1:3-4.

Our Lord in his resurrection **secured** Immortality. So we **must** (to secure the same) “present our bodies a **living sacrifice**” on the same **altar**—**One** part to be “**burnt**” on the Altar, representing our Sacrificial Death. And by that **part** we “**fill up** that which is **behind** of the afflictions of Christ” (Col. 1:24). And, that part burnt out in the **camp represents** our Adamic **death** (Lev. 8:14-17; Rom. 12:1). Thus our sacrifice fulfills two conditions under the Free Grace Covenant. And Christ is our **Mediator** in the work, after the order of Melchesidec, and **not** of the order of Aaron. An endless **life** “**order**.” Heb. 7:1-10.

7. THE PARABLE OF THE DRAW NET. Matt. 13:47-48.

Glossary.

The scene of this Parable is laid in the Resurrection Dispensation—Millennium.

a. “Again, the Kingdom of Heaven,” Represents, in this parable, the **third** Heavens.

It is **evident** from the fact that it does not describe the work of **this** Dispensation, nor that of the **former** dispensation. Jesus said “follow me and **I will** make you fishers of men.” Not **I will** make you “fishers of men” while you are following me, but, follow me in my **death** and resurrection, and **then** “I will make you fishers of men.”

He was aware that he **should not** tarry with them long. So he gave them this **Parable** to show, their **fishing** would be but one casting of net in, and **catch all** at one haul.

His disciples of every generation **since**, have been **fishing** for men and have not fulfilled any **conditions** of this **parable**. The nets (gospels) have been **thrown** in for 2000 years, and a good **many** nets have been **at it**, and the **Sea** is full yet, of as **good** fish **as** ever were **caught**. Every party of fishermen have made their own nets (gospels), and have been **mending** their nets **all** the **while**, and today God can scarcely **recognize** them, that they ever were **his net**.

In this case, there is but **one** fishing day, and **one** net, and **one haul** to be made. The thought is, that **all** the **fish** (good and bad) will be taken, in one **clean** and clear haul of the **Sea**. If this is the case as the parable states, and **men** are to be the **fish**, it **cannot** be **true** in **this** age, because the **vast** majority of men are “in their graves.” But it will not be the case when they are **restored** to life. And our Lord said, “the hour is coming when all that are in their graves shall **come** forth,” etc. John 5:26-29.

Again, there is to be a **sorting** of fish, which cannot apply to this age (Matt. 13:49-50), but **must** be applied to the **future** age. The Church then as Divine Beings will be the fishers, and the raised world will be the “fish.”

b. “Is like unto a net,” Represents, the Everlasting Gospel of the **everlasting kingdom**. Job. 19:6; Hab. 1:12-17; Luke 5:4-6.

The Kingdom of this heaven, the **third** millennial heaven, is **like** unto a net **cast into** the **Sea**, and taking **all**

of every kind of fishes. This parable suggests that a set of fishermen **went** out on the **Sea** to fish. Peter and many of the Apostles **were fishermen**, on the Sea of Galilee. They understood the import of the illustration. So our Lord taking **them** in thought beyond the resurrection, to the time when the Gospel **net** will be **thrown** on the "right side of the Ship" (Christ) and, at the **right** time—"the due time," and will take **all** men into the **meshes** of the Gospel Kingdom, in the end of that dispensation. I Tim. 2:4.

The **net** is to **represent**, the **means** that will be used in the Millennial kingdom to bring all the Race into that kingdom, and **instruct** them to be good; and yet there will be some bad men. The Thieves on the cross were bad men—Thieves. The **one** did think and **consider** (Isa. 1:3), but the **other** railed (Luke 23:39). The first asked to be "remembered when he comes into his kingdom." Our Lord gave him to understand that he would be remembered, in these words: "Verily, verily, I say unto thee this day, or today, thou shalt be with me in Paradise." Using Paradise for his kingdom, which will be the **Adamic paradise Restored**. So the "penitent" **thief** will have a resurrection with the "just" (Acts 24:15). The other thief will get his resurrection with the **world**.

c. "That was cast into the sea," **Represents**, the Sea as the whole mass of the Race resurrected. Psa. 78:53; Isa. 23:2-4; Rev. 4:6.

When the whole Race is resurrected at a certain place, as several nations have lived and occupied the same territory in this age, very many will **want** to occupy the same **place and position** they held in **this** life; also **kings** and **Princes**, will struggle with their forces, to gain their "former estate," so **then** there will be a turbulent "Sea" (Matt. 8:20). So the Master **then** will **come** upon the **scene** and speak "peace be still" (Psa. 46:9-10; Mark 4:39). He will order the Gospel **net** cast and gather them all in (Luke 14:23). This Sea will **include** the whole earth, but as the Gospel **net** will take **all** the **fish** into it, and **then** the Sea will be **dried up**, and thereafter "there will be no more Sea"—Turbulent Sea (Rev. 21:1). But the **Kingdoms** of that world will **then** "become the **Kingdoms** of God and his Christ." Rev. 11:15.

d. "And gathered of every kind," **Represents**, Every

kind and condition of men. Isa. 66:18-23; John 3:17; Rev. 21:24-27.

All classes of men will be **compelled**, if not **willing**, to become subjects of Christ's **universal Kingdom**, and made to submit to the **laws** of that kingdom, **until** all have had a **full** and impartial opportunity to **know** by **experience** the blessings of **righteousness** and **Peace**. And if any **then**, will not be **willing** to continue in that **peaceable** kingdom, but go off in the final **test** (by Satan) (Rev. 20:7-9), will be **destroyed** (with Satan) from among the people. So "every kind" (good and bad) will be in the net until that time.

e. "Which when it was full they drew to the Shore." **Represents**, The **time of the harvest** of the Millennial Dispensation—the 1000 year age. Matt. 19:28-29, 25:31-46; John 12:32; I Cor. 6:2-3.

Then at the end of the Millennial day, fishing for men will be **closed**, and the impartial **trial** of all classes **will** cease; as represented by dragging the **net** to Shore. The Gospel will have then done its **work** in drawing **all** men into **it**, and thus brought before the judgment seat of Christ, to receive their reward for the **deeds** done in the body—**kingdom** or Church. Rom. 2:2, 14-10; Rev. 16:7, 19:2.

It will be the work of God's people (Saints of the Old Testament, and Servants of the New) in "that day" (Isa. 2:11; Zech. 2:11). No fish (men) **will** be **left** out of the **net** in "that day" (Isa. 29:18-21; Zech. 2:11; Rev. 20:13). All will be taken and judged righteously.

f. "And sat down and gathered the **good** into vessels," **Represents** The judgment was set and the **good** were looked after **first**. Matt. 25:19-23; John 3:16-17, 14:1-3; Acts 17:31.

All mankind will have received **then** the blessings promised to Abraham (Gen. 12:1-3). "Then they sat down" implying that the **judgment** was to begin. Here it is **represented** that the "**good**" were looked after **first**, but in the **judgment** of the Wheat and Tares, the "**tares**" were looked after **first**. The "**wheat**" **Class** were the Divine Class, and Immortal, while the Good **fish** **Class** are the Earthly Human **Class**. Two different **judgments**. The Wheat **class** was gathered into "My Barn"—Heavenly "**Mansion**." But this **Class** (**fish**) are gathered "into

Vessels"—Earthly "**Mansions**" Isa. 25:11-12; Jer. 27:16; Rom. 9:23; II Cor. 4:7.

g. "But cast the Bad away," **Represents**, The Wicked (bad) being cut off in the Second Death. **Not returned** into Eternal **torture**. Matt. 13:40-42, 25:46; II Thess. 1:7-10.

The Bad fish represent the finally impenitent in the **judgment** of the World **class**, who get their judgment **after** every **means** have failed to **save** them. It is hoped that Class will be **small**, compared with the number saved. It is **indicated** thus in the parable. Because **sea fish** in a very large majority are "good." Very few **fish** in the **Sea** are "bad." These **bad** fish were not cast **back** in the **sea**, but "cast away" to destruction. "Cast" into the "Lake of fire and brimstone," which is the **second** Death. If they **were** cast back into the sea, there still would be bad "fish" in the **Sea**.

The main object of this **dredging** the **Sea** was to rid the **Sea** of "bad fish." So in the **final** effort to rid humanity of evil men, the whole Race is to be purified by "dredging"—"winnowing," or "gathering out all things that offend" and "them that do iniquity." Matt. 13:41-42, 49-50.

8. THE PARABLE OF THE HOUSEHOLDER'S NEW AND OLD THINGS. Matt. 12:15-17.

Glossary.

The Scene of this Parable is laid in all the Ages.

a. "Therefore every scribe which is instructed," **Represent** The followers of Christ instructed, in **searching** the **Scriptures** to **learn** of **him**, and his **mission**. Dan. 10:21; Mark 12:10; Luke 4:21; I Pet. 5:10.

All the scriptures that our Lord and the Apostles **had**, were the Old Testament. They were the only scriptures recognized by the above, and their "fathers." The word **Scripture** was first applied to the **New** Testament in the **Second** century. Bible means Books. All the **books**. And was applied to **all** the **Scriptures**, in the fifth century. But our Lord referred to the **Old** scriptures only, as the **word** of God. And **they** were the **only** scriptures during the **first century**. The scriptures was the **whole** Library

of Christ, and his only study. The **New Testament** was inspired as the **will** of God, and written by the Jews, and, we have no scriptures, except what was written by Jews. Yet the **New Testament** was **inspired**, and written by the **remnant** of Israel (the followers of Jesus) before or soon after God had **rejected** Israel as his people in A. D. 70. The **word** testament signifies a **Will**, not a covenant. A **will** is a **gift**, a **benefit** or **present**. Each **will** has a **Covenant** attached. The **Old Testament** or **will**, has the **Law Covenant** of **works**, and the **New Testament** or **will** has the **Free Covenant** of **Grace** attached. Both together (double) is God's greatest **gift** to Men. But the requirements of **each** are upon the actions of sinful men, and **make** the Testaments binding upon men **astray** from God. And hence they **each** require a **mediator** or one to go **between**, for man's reconciliation with God. All **who** are reconciled under the **Old**, and the **New Wills** (double), or, all **who** are atoned (covered), under the **Bond** or **Free Covenants** (double) (Ex. 39:8-9), are thus reconciled to God. And in the next age (in "that day"—the Resurrection day) they, the followers of Jesus in his **death** and **resurrection**, to or for the Divine **nature**, will act as **assistant** **Mediators** with Christ **then** **on** the **divine** Plain. And Moses and the Priests will be **on** the **earthly** Plain as **Mediators**, in order to bring the world of mankind in harmony with God's **laws**.

b. "Into the Kingdom of Heaven," **Represents**, The instruction to be used, to give insight into the "Kingdom of Heaven." Ex. 19:6; I Chron. 29:11; Dan. 2:44; Luke 22:29; John 3:3; I Cor. 15:24.

We must not **forget** that the kingdom that our Lord here refers to, is the **kingdom** that he is to **establish** and **reign** over. And we are **now** "instructed" concerning its workings. We are **urged** to acquaint **ourselves** as far as the **present** scriptures go, in regard to the **coming** kingdom. Our Lord infers that the **scribes** (scribe means writer) of Israel's Code, were to be instructed in the **Mosaic law**, so as to be **able** to teach it correctly. So his **Apostles** and all others seeking to **know** the **mysteries** of his **coming** Kingdom, should be well informed by a knowledge of his, and the **Apostles** teachings concerning the **coming** Kingdom.

We are **not** required to **know** **how**, or to try to **establish** his kingdom. For, it would be taking it out of his hands,

as many are doing, or trying to do, before the "due time." He says, his "**Kingdom is not of this world**" (age), therefore it is foolish, yes, useless to try to force it before the time. Matt. 11:12.

c. "Is like unto a man," **Represents**, Christ and his Church—the Christ—Head and Body. Dan. 10:5-6; Eph. 1:22-23; Col. 1:24.

Our Lord after he had told his disciples the **Seven Parables**, and explained **part** of them, as recorded in the 13th Chap., and asked them if they understood **all these things** that he had just told them. And they say, "Yes"—"Yes, Lord." **They** then thought **they** did understand, but the sequel shows **they** did **not**. Hence he gave them this eighth Parable. It is the **sum** and **Substance** of all the others. 

So many people **today** think they **understand** the mysteries of the kingdom; and, when they commence to **explain** they run off into denominationalism. Instead of studying carefully and prayerfully the problem, and **then** wait until all are **restored** to life again, and when Christ is "lifted up" with his kingdom. They are **trying** now to establish the **kingdom** in the hearts of wicked or **depraved** men, and say "this is the glorious kingdom" within "you wicked men"! But **his** kingdom **will draw all men into it**. John 6:44, 12:32.

Christ and his body—the Church—will **then** be lifted up; and will be "established in the **top** of the **mountain**"—to be the house of the God of Jacob (and, not the "house of Jacob or Israel"). And **all** (and not part of the) **nations** shall flow into it (Isa. 2:2-5)—the **mountain**.

d. "That is an householder, which bringeth forth out of his treasures." **Represents**, Christ as the householder, and with his Church as the house—**kingdom**. Prov. 10:22, 31:21; John 14:1-3.

Christ **then** will be faithful over his **own house**—"The house of Sons" and establish **this** his **kingdom** upon the "Rock" of truth. I Sam. 2:2; Psa. 28:2, 61:2.

The "treasures" are the **wealth** of Christ's **kingdom**, set up in **that** dispensation. (Psa. 2:8; 119:171-175; Eph. 1:14). The Earth and the fullness thereof, with Paradise **restored**, and the earth **also** made an Eden, will be the Condition of "things", when **sin** and its **effects**, are removed from that universal kingdom, as promised to the

earth, and its coming resurrected **Race**. Psa. 24:1; Isa. 6:3; Eph. 1:10; Phil. 4:19; Col. 1:27.

e. "Things new and old," **Represents**, The teachings of Christ and his Apostles for the **New**; and Moses and the Prophets for the **Old**, on the constitution and **laws** of the kingdom, for the **Old** "things." Dan. 2:44, 7:18-27; Obad. 21; Col. 1:13.

New things are brought out **first**, to instruct in **doctrines** that are given in the New Testament, as being **more clear** and **explicit**. **Then**, the Old Testament "things" are **presented as types** and "shadows" of the "good things" **coming** (Heb. 10:1), to Substantiate and prove, what Jesus and the Apostles understood, and had declared; in regard to the kingdom; its Constitution and By-Laws; its Officers and Offices; its location, and its subjects; its blessings, and its duration, etc. All tending to secure the **most good and happiness** to the **most** people in that age.

So this **eighth** Parable seems to sum up and cover the whole field of the other **seven** Parables. Directing **his** disciples and **us** all, to **rely** on the **Scriptures** (Old and New Testaments) to make us "wise unto Salvation." Psa. 19:7; Prov. 11:3; Eccle. 9:1; II Tim. 3:15.

9. THE PARABLE OF WHAT DEFILETH. Matt. 15:11.

Glossary.

The scene of this Parable is laid in this age, and the next; illustrating the source of loud mouthed profession of men, which come from the same source of all evil—the **heart**.

a. "Not that which goeth into the mouth defileth a man," **Represents**, Food eaten to prolong the life of the Soul. Psa. 136:25; II Thess. 3:8; I Tim. 6:8.

Prepared food was instituted from the first, to be eaten, to prolong **life** and **comfort** of the **soul**. Exercise of the body is a wear and waste of the Soul. In order to **replenish** the elements **lost** in exercise, respiration and respiration, food was provided. In Eden our **first** parents were furnished food that was good for the **Soul's** indefinite **Life**. Otherwise the Soul would be **immortal**—deathless. But in eating this **good** food proves that the **soul** would **have died** if Adam had not eaten. Adam

naturally wanted to eat and live, as the **desire** was a part of his creation, and when his wife sinned and incurred the curse of death, he also ate the forbidden **fruit** with her. He did not **want** to live without her. This proves the scripture, that the woman was created **for** man, and not man **for** the woman. I Cor. 11:8-12; Gen. 2:20-24.

If transgression **had not** entered the world, mankind would **have been** living to this day, **simply** by eating "good food," for this **desire** would not allow him to refuse to eat. Hunger would have drawn him to the eating. Hence, our Lord's truth, "that which goeth into the mouth (food and water) doth not defile a man." Man's **judgment sense** is so depraved through eating the "forbidden fruit" in the **garden**, that the many foods that are eaten, help to defile the **human** system, and bring on premature death. With **proper** food, in **proper** quantities, eaten in **proper** times, other things being equal, mankind ought to live longer than they do. Men ought to live a thousand years. But sin has shortened it, to less than a hundred.

b. "But that which **cometh** out of the mouth, **this** is what defileth a man," **Represents**, Thoughts and expressions that control actions of men is what "defileth." Gen. 6:5; Eze. 8:12-16; Matt. 5:28; Rom. 2:24-25; I John 3:15; Rev. 21:8.

Good food going into the **mouth** is digested and its nutriment supplies the soul, and the unnutritious goes through and out as draught, but those things coming out of the mouth (says our Savior) come forth **from** the heart, and **they** "defile" the man. For out of the mouth proceed **evil** thoughts, **Murder**, **Adulteries**, **Fornication**, **Thefts**, **False Witness**, **Blasphemies**, etc. (18-19 verses). These are not natural in man, **they** were not created in him, but they are the **results** of sin, coming out of the heart; which is declared to be "desperately wicked," by its being thousands of years in sin.

The evil **thoughts** are transmitted from **Father** to **Son**. From generation to generation. This is **upon** those who are more evilly inclined. But **not** upon **all** of any one generation (Ex. 20:5-6, 34:7; Deu. 7:8-9; Psa. 79:8, 86:15-17). The execution of **all** these **evils** mentioned, are **products** of the **animal** Soul, under the **debasing** effects of evil, and are **deeds** of the **flesh**. They "defile the man" in "**this** present **evil** world." Gal. 5:11-21.

But in the world to come (resurrection age), when Satan is bound, and the **Adamic** curse is "removed," these elements of our nature, that lead now to these evils, will then all be cleansed out by the blood (life) of the Lord; and the **products** of the heart will be then entirely a different crop—Love, Joy, Peace Longsuffering, Gentleness, Goodness, Faith, Meekness, and Temperance, etc. Gal. 5:22-23; Eph. 5:8-13.

This life-soul is **animal** and under "the Sin that defileth." But under righteousness, it is made **pure** and **holy**. In this **life** and the **Life** to come. This life (Greek—*Psuche*) Soul is under sin, and the next life (Greek—*Zoe*) Soul will be under a reign of righteousness.

10. THE PARABLE OF THE TRESPASS BROTHER.

Matt. 18:15-18.

Glossary.

The scene of this Parable of Christian conduct, is laid in **this** and the next ages. It is **now** when we are to **prepare** for our work, and thus be better prepared for the work of that kingdom **age**. This thought is seen in the first word "**moreover**" (vs. 18), and implies, get ready.

a. "**Moreover**, if thy brother shall trespass against thee," **Represents**, A brother as, any one of the same faith, and consecration to a work. Prov. 18:19; Zech. 7:9; John 3:21.

The words "against thee," seems to not be in the original Greek **manuscripts**; so the **thought** without those words, **seem** to convey the better thought, as, **against** the assembly and not against the individual brother. As the Church assembly—*ecclesia*—Greek—is not yet **set up** (Matt. 16:18), and **will not be** until our Lord's Second **presence**—*Parousia*—Greek—which is yet in the future (Matt. 18:20). So it does **not** mean **now**. It means to get ready in **this** life, and die in the harness. Then we will be ready when we are **awakened**. This scripture **is not** yet fulfilled is evident, and is given by our Lord to prove these present parochial instructions pertain to the **future** age, and **not** to this age.

b. "Go and tell him his fault, between **thee** and **him**

alone," **Represents**, Any offense committed against God, and his ownself. Deu. 17:2; Gal. 6:1; Jas. 5:16.

If a Christian can help a Christian brother in this life to reform, or forsake an error in deed or belief he has done a good work, in this life; and, in the next life, he will receive a righteous man's reward. It is better to work in line with our duty to a brother thus, than proselyting one to our party or creed. It should be done secretly. Then the reward will come openly (Matt. 6:4).

It is a trespass between us as Christian brethren, which so often is the case, and it is more noble and Christlike to settle our differences by arbitration, than going to Law and Lawyers to settle them. James 5:20.

c. "If he shall hear thee, thou hast gained thy brother," **Represents**, Religious and moral persuasion, which of-times will accomplish the end sought. Prov. 16:32; Eccle. 7:9; Rom. 11:14; I Cor. 9:22, 10:33.

Moral suasion accomplishes but little in this age of sin and depravity. Our Lord used but little of persuasion while he was here, and accomplished but little on that line. None of his fellow brethren of the Jewish faith believed him when he told them of their faults, or trespass against his father, his religion, or himself, as the one sent from God. And but few heard and believed on him as the Messiah. And to them who did believe, he gave power to become the Sons of God. John 1:12.

Public exposure of Sins never converts the sinner; but earnest personal and "alone" appeals sometimes accomplishes the desired end. The use of moral suasion has brought thousands, yea, millions, into the religious organizations of the day. While only one by one is brought to see his faults and reform, according to this parable of our Lord. But when our Lord comes and two or three (not large congregations) are gathered together in his name (making these appeals) "he will be in the midst of them" (for he will then be present, which is not the case in this age), and, that to bless and assist.

d. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word shall be established," **Represents**, These witnessings are to prove our earnestness, and not to prove our brother was in error. This is self evident. Num. 32:23; Jer. 16:17; Eze. 3:20; Rom. 4:7; Jas. 1:15.

It seems to be a law of our being, that "in union there

made first, as the **miniature pattern**, and was used as a model. It was 30 feet square at its base, 27 feet high **to its apex**, or upper corner. While it was not used, it was always **in the way** of the builders and became a "stumbling stone." This "chief corner stone" (Ep. 2:20; I Pet. 2:6), in the resurrection Life will be placed in the top of the Pyramid (as it now lays buried in the rubbish **at its base**), and will represent the Divine and Spiritual Classes ("high calling" class, and the Holy Angel class) as part of the Kingdom. This **corner Stone Class** (Divine) will be raised from the dead **Last** in time, but will be erected **First** in the Kingdom. Set up on top as the Divine **high calling** Class—Represented by the Grand Gallery of the Pyramid; and, all the other classes of the Redeemed will be "built up" to **this class** (Eph. 2:20-22; Col. 2:6-7)—The Divine nature Class.

Hence as this stone—"stone of stumbling" which **was** not placed, by the "builders," has become a type of the true Church. But in the Resurrection **age**, the Pyramid will be repaired and the **Cap Stone**—the "chief corner Stone" will be put in its place, for the first time. Then the whole structure will be a "witness unto the Lord, in the land of Egypt, and a pillar (a 'sign') at the borders thereof" (Isa. 19:19-20; I Pet. 2:4-10). Read Isa. carefully, and you **will see** these things are to take place "in that day"—the Resurrection day.

Daniel says, this ("precious") "stone was cut out of the mountain (rock) without hands"—that is man's hands will not do it, but God is going to do it; and by it he will "break in pieces all other Kingdoms." That is why "it will be marvelous in our eyes" **then**. This Pyramid **has two** passages; **one ascending**, our High Calling, to become Sons of God. And the **other descending**, representing disobedience, and the way to death. This descending passage **ends** in a pit, representing the **second death**, and the former passage ends into two Chambers, representing the **Earthly and Heavenly life**. The Grand Gallery measurements are very significant.

m. "Therefore (**then**) the (**promise** of that Kingdom to you) Kingdom of God shall be taken from you (Priests, Elders and Pharisees), and (**the promise** shall be) given to a nation (the Gentile), bringing forth the fruits thereof." **Represents**, that Christ and **his Church**, will **then**

have full charge of the Vineyard—Kingdom of God. Dan. 2:44; Acts 1:3; I Cor. 15:50.

Not that the Jews will lose all, and go into the **Second death**. But will lose the Choicest blessings—The Divine Soul Life Existence. For it is a **Soul Life Existence**, that sinful man cannot attain to under the Law Covenant. It is only attained under the Grace Covenant, by being begotten and “born from the dead,” as our Lord was. John 3:5-6; Col. 1:15-18.

n. “And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.” Represents, the Adamic, and the Second death. Gen. 2:15-17; 3:19; Rev. 2:11; 20:14.

The **race** in Adam, fell on this stone, and the Race was broken, eternally in Life and in Inheritance. For, the Race was “made” on the “Eternal Life” Plain. But the Race lost **Eternal life**, by or through Adam’s sinning, and, Jesus by his death “**Ransomed**” (bought) it (the Race), so it is his “purchased possession,” and he will give it back to the Race, when he redeems the Race from death, by **resurrection**. Eph. 1:13-14.

Then when the **Race** is “Redeemed,” and have **Eternal Life**, restored to it; it will have gained all it lost in Adam’s transgression. Then if any one sins, this **Stone** “which the builders rejected,” will fall on that sinner, and “grind him to powder”—“destroyed from among the people” (Deut. 18:18-19; Acts 3:22-23). “Cut off”—Annihilated. “Which is the Second Death.” Rev. 21:18.

15. THE PARABLE OF THE SON'S MARRIAGE. Matt. 22:2-14.

Glossary.

The Scene of this Parable is laid in the Jewish, Gentile and the Resurrection Dispensations, and terminates with the Son’s Marriage in the Resurrection Dispensation.

a. “The Kingdom of Heaven, is like unto a Certain King.” Represents, God as the King. Psa. 48:1-3; Jer. 33:10-11.

This **parable** is addressed to the **same class** of hearers he had for his two preceding parables. We must recollect that our Lord always arranged his **parables**, to suit the understanding of **his hearers**. And Matthew has written

and republished, most of those spoken to the Priests, Scribes, and Elders of the Pharisee Class, who believed in the Resurrection of the dead (not all of Israel, at that time, believed in the resurrection); and the Coming Kingdom of Righteousness. While Luke has recorded all the other parables. Luke's are on the Doctrines while Matthew's are on the Laws, of the Kingdom. Luke says, "The Kingdom of God," and Matthew says, "The Kingdom of Heaven." Both are one kingdom in the consummation of God's "Plan of the Ages."

Matthew seems to infer, that all he heard from this parable, and on, were somewhat different from the former ones, because, they seem to be a burden on our Lord's mind, and all refer altogether to future heavenly things of the Resurrection age. From this time, beginning with the 21st Chap. Matthew, who no doubt was one of the two, who were sent to fetch an Ass Colt on which Jesus rode, and presented himself to Jerusalem as their King. Here he gave up teaching things of this Life, and, thereafter gave all his time and teaching, of the things of the Life to come. For, he was nearing Jerusalem, for the last time, before he offered himself as a sacrifice for the sins of the world. Thus, he has made it possible for God to be just and the justifier of all the world to life, and especially of all of those who now believe in him. To such gave he "power to become the sons of God, and from whom he will then select his Bride. Rom. 3:26; 4:25; 5:18; John 1:12.

b. "Which made a Marriage for his Son," Represents, the time of the union of Christ and his Bride. Psa. 45:1-17; Isa. 62:5; Joel. 2:16; Matt. 25:6-7.

And his father is represented, as the "certain king" (Psa. 48:1-3; Jer. 33:10-11). He is the King of the universe. He has been King of Israel from their beginning, and always will be their King. The Marriage of his Son, Jesus (who since his resurrection is the Christ, and evermore will be such), will take place quite early in the Resurrection dispensation, and his Bride, "the Little Flock," will be made ready—"Born of the Spirit," by resurrection, also (John 1:12-13; Heb. 12:22-24). She is to be a Spiritual Divine Being like himself, on the Heavenly plain, as she will be taken from his body—the Church, which also will be on the Heavenly plain, when it is made a spiritual body in the resurrection. Rom. 8:29.

c. "Sent his servants to Call them that were bidden to the wedding, and they would not come." Represents, the "Israel" as "his servants" sent. They were sent out then at the first call. Jer. 7:23-26; Heb. 11:8-16; 32-40.

There are two facts connected with the marriage of our Lord Jesus Christ. First, It will not take place, and it cannot take place until the resurrection of all the dead. And second, it cannot take place until his church is builded (Matt. 16:18), which is his body, from which the Bride is taken, for he is the second Adam—Christ. [Cor. 15:42-50.

At this time, all Israel, all the Prophets, and all the Apostles, as well as all the Lord's people everywhere will be living, and will get an invitation call to this wedding. But so many scriptures seem to imply, that most every one invited will want to come then. Note, our Lord says, the Kingdom of Heaven is only an imitation, or "is like unto" what it will be when he will be married to his Bride. History shows it (the Churches) has been a very weak imitation, so it is hardly recognized. So the invitation to Israel in this life, is like unto the invitation to us, to accept the High Calling in Christ Jesus (Phil. 3:14). It is a reasonable service. Rom. 12:1.

When the Prophets, etc., then will make the "Call." Will the Israelites come to the wedding Feast? Some will and some will not. Why? Because they have not made themselves ready in this life. For Christ is risen, and is become the first fruits, and his Bride must arise, and become the first fruits also, before she can be "made ready."

But the guests are already bidden in this age, and are "Called" in the resurrection age. The "companions" of the Bride (Psa. 45:12-15) must be ready, and will be changed to spiritual Divine beings also, in order to be fit guests in the Marriage ceremonies. The first "bidden" (Isa. 43:1-6; 65:12; Jer. 35:17) would not accept, then, the invitation, and thus now will lose the Call to the Divine Witnessing of the marriage of the Lamb (Rev. 21:9). Because none of them can now run for the Divine Nature.

d. "Again he sent forth other servants saying, tell them which are bidden, Behold I have prepared my dinner, my Oxen and my fattings are killed, and all things are ready. Come unto the Marriage. But they made light of it, and went their ways, one to his farm, another to his merchan-

dise." Represents, the Bidden of the Christian age. Isa. 50:10; I Thess. 2:12.

The second Call was not to be to the same Class as the first. They—the Jews—lost their opportunity for preparation under the prophetic Call. These who are “bidden” by the Holy Spirit—the “Comforter” (John 14:16; 16:7-15), run for the prize of immortality. But the “Call” to the wedding in the Resurrection Dispensation, will not be to obtain Immortality—the Divine Life, but the call will be to those who have already obtained it. Therefore these are the only ones bidden, and are entitled to a “wedding Garment.” These will be “called” not to become ready, but because they are ready. And will each receive a wedding Garment, when they come into the Guest’s chamber. Their “bidding” by the Holy Spirit, in this life, is based on God’s foreknowledge of the number he will need, and secure for the Guest Chamber then, so as to prepare a “Garment for each Guest.” No more, and no less Garments. Isa. 61:10.

“All things are ready” represents, that the sacrifices for sins are already made, and, the resurrection is “assured” to all (Isa. 53:10; John 1:29; I Cor. 15:3-14; Gal. 1:4; Rev. 20:12-14). After our Lord’s first Advent and Death for Sin (oxen and fatlings are killed), he arose from the dead, thereby giving assurance to all men of their resurrection (Acts 17:31). Thus making all things ready. “They made light of it” represents the manner, the Popes, many of the Ministry, Deacons, Elders and Christians in general treat the willing sacrifice of Jesus as a payment to Divine Justice for our Sins. Isa. 1:3; 65:12; Zech. 1:4; Luke 12:27-31.

The Christian world is today making light of a Ransom, a Fall, a Death, with all their essentials. And have gone after denominational doctrines and theories. They all prefer Church-anity rather than Christianity. The Bible, as it were, becomes a football, batted by every whim and fancy. “Farm and merchandise,” represents, De nominal Creeds, and Socials, for pleasure and renown. Time spent for vanity and social recreation.

e. “And the remnant took his servants, and entreated them spitefully, and slew them.” Represents, the persecutions and deaths, in this life under Romanism, and through Denominationalism. Psa. 119:37; Matt. 5:44; 23:37; Luke 21:12.

There have been in the past, many violent deaths among God's true and faithful servants. And very probably there will be many more before the second Advent of our Lord is revealed. See all of 23rd Chapter of Matt. for proof of this. This situation was in this the second Heavens then, and is so today. But in the "due time" of the "Marriage," it will be only "like unto," and not similar. This fact is evident in the absence of the two pronouns "them" of the sixth verse, in the original Greek. They are simply supplied by the Episcopal Translators, to suit their fancy. Matt. 22:6.

f. "But when the King heard thereof he was wroth; and he sent forth his Armies and destroyed the murderers, and burned up their City." Represents, the destruction of the Jewish Nation in A. D. 70. And he will burn up all creeds and sects in his "due time" in the near future. Jer. 16:9; Dan. 9:26-27; Rev. 18:22.

History shows that the King has destroyed those murderers of the Prophets, and of our Lord; and burned up their City, National Government in A. D. 70 (Matt. 23:31-33, 37-39). And he has declared he will destroy the rejectors of his second Call. He will destroy them—Mystical Babylon—The "Image of the Beast," etc. Rev. 17th and 18th Chapters. Union of the Churches will be the "Image of the Beast," and it must receive the "Life of the Beast." Rev. 13:11-18.

k. "Then said he to his servants.....Go ye therefore into the highways, and as many as ye shall find bid to the Marriage." Represents, the "bidden" after the resurrection, just before the wedding day. Isa. 48:17-18; 1 Thess. 1:9; Heb. 3:1-4.

The third Call will be made after the Resurrection, to those "bidden" just prior to the "wedding." The three Classes under the three biddings and Calls, will be ready or presumed to be so, and each have on a "Wedding Garment" representing the Class he is of. Hence there will be three Classes there, on two plains of Beings. The first and last Classes, will be on the Human Plain, and receive human blessings, with the world (Acts 3:25-26); and the second on the Divine Plain, the same as our Lord and his Bride. The "Highways" and "as many as ye shall find" in the Resurrection Age, will be of the world of mankind, while the "Highways" in this dispensation

refer to, the "called" to the High Calling Class (Phil. 3:14). So this parable call is now.

l. "So those servants went out into the Highways and gathered all, as many as they found, both bad and good, and the wedding was furnished with guests." Represents, the "other Servants, as his own servants on the Spiritual Plain. Born from the dead Spiritual Beings. Matt. 25:14; Rom. 8:29; Rev. 19:7.

But they, the Divine Class, will then "manifest themselves in flesh" (Rom. 8:19). His "own Servants" are spiritual beings like himself, and are active under the third call, which obtains in the future Life. His own Servants (Matt. 25:14) became his "own" in the Resurrection. For, they were tested, in this life, with the "Pounds" (Luke 19:12-27). And then secured their "ability," and thus became his "own servants" in the future and final Trial (Rom. 14:10; II Cor. 5:10; Rev. 14:1-7). See Parable of the Pounds, page 248.

When these Spiritual Servants make this "Call" to the world then, to do so they will assume human form. A power the Angels had at Eden, and our Lord had after his Resurrection. It is a high position and a highway (Prov. 16:17; Isa. 19:23-25; 40:3-4; Luke 14:23). Those who have run, and obtained the Prize of the High Calling, are those from the "Highways" of this life. "Good and Bad" represent, all conditions, then, of all nations (Lev. 27:8-13; II Sam. 14:15-20; Matt. 13:48). They get Earthly nuptial Blessings only, then. Dinners and Social standing.

m. "And when the King came in.....he saw there a man which had not on a wedding Garment. And he said unto him, friend, how came thou in hither not having on a wedding garment? And he was speechless." Represents, but one bad one among so many, showing, but few finally of the Spiritual Class will be rejected, at the wedding. Psa. 109:17-20; Eccle. 12:3-5.

For, no doubt this "one man" was of the Spiritual Class, called in the Gentile Dispensation. This "one" without a wedding garment, represents, the few who will not obey, among the Spiritual Class. This sin apparently is "unto death" for the Spiritual Class, and toward "outer darkness," the condition of wilfull Ignorance, concerning the Lord's wedding.

n. "Then said the King.....Bind him hand and foot

and.....cast him into outer darkness; there shall be (there) weeping and gnashing of teeth. For many are called (to the wedding) but few are chosen" (are rejected). See the Greek. **Represents**, The Second Death. Luke 13:28; Rev. 20:14.

"Chosen" is a wrong translation. It should be "Rejected." The Second Death—Destruction, obtains only in the Resurrection life. It is as much a sin for the Spiritual Class to refuse the "**Call**," as the bidding to service. Heb. 10:30-32; II Co. 6:16-18.

16. THE PARABLE OF THE GOOD MAN AND THIEF.

Matt. 24:42-51.

Glossary.

The scene of this Parable Illustration, is laid in the Millennial Dispensation. Chapter 23 of Matthew is devoted entirely by Jesus, in denunciations of all of God's professing people, charging them with great sins and hypocrisy, at his **second** Coming (*perousia*), as their hatred and sins will not change in death. "The dead know nothing." Ecle. 9:4-5.

a. "Watch therefore for ye **know not** what hour your Lord doth come. But **know this**, that if the **goodman** of the house had known in what **watch** the thief **would come**, **he** would have watched, and **would not** have suffered his house to be broken up." **Represents**, Our Lord's Second Advent is not revealed. Therefore, his people are to be ready and **watching for the signs of his presence**. (Greek —*Perousia*). Matt. 24:36; Mark 3:31-32; I Cor. 4:5; I John 2:28; 4:3.

Our Lord's Second Coming is not stated, by the year, day or hour, else we would not be required to "**watch**." We are to "**watch**" for his Presence, or rather for the **signs of his presence**. His **presence**, or his **coming**, will not appear to any **this side** of their death. But the "**Signs**" of his Presence will appear. If any should be **living**, at the time of his **appearing**, their (*psuche*) **Soul** Life **must be changed** to the (*Zoe*) **Soul** Life. Paul says, that those **living then will not die** (sleep), but they "**will all be changed**" in a moment, in the twinkling of an eye. **Changed the same as the already dead** will be changed in their resurrection life Soul, from *Psuche* to *Zoe* (Greek).

So it is utterly useless for any one to look for Our Lord's second coming; or to set a time of a day or year or even a century. If we are "watching" when we die, we will arise watching—for his presence, and not his coming. He comes while we are dead.

b. "Therefore be ye also ready, for in such an hour, as ye think not, the Son of Man cometh." Represents, The Second Coming of our Lord, as not to be known, else his people would not be instructed to watch for his coming—presence. II Sam. 3:25; Psa. 37:12-13; 121:8; Jer. 8:7; Mal. 3:2; 4:5.

The Christian world is called upon, to be ready by proper means while living. One way to live, our Lord suggests is to not do as the Scribes and Pharisees do. As teachers of the Mosaic Law of Works, they do them to be seen of men. Another, is to be not called Rabbi—Master, for Christ is our Master, and we all are brethren. Again, "call no man" father (that is to worship, as we would God), for one is your "father," which is in heaven. Him only shall ye worship.

In the Resurrection age: Christ will be called the Everlasting Father, in the Everlasting Kingdom (Psa. 145:13; Isa. 9:6). Christ then, will not be the everlasting Father, but will be "called," the everlasting father, and he will raise the Race from the Tomb, through the "power of the father," and this coming from the tomb, gives the Race a new life—"born from the dead" (Isa. 66:8; John 1:13; Col. 1:18); he thus becomes the "Everlasting Father," and "Prince of peace"—"judging Righteousness" (Acts 31:31). We are not to exalt ourselves; if we do, we shall be abased. Again our Lord denounces woes against eight evil practices of the Scribes and Pharisees, which woes, reflect censure against all his professed followers since then.

First Woe: "Ye shut up the Kingdom of Heaven against men to enter." Jesus here speaks of himself as the Coming King of Heaven—to be their Earthly ruler then. Their opposition to him prevented others from believing, by their unbelief (Heb. 4:5-6). The Scribes and Pharisees would not enter, and would not let any others enter.

Second Woe: Devouring Widows' houses—living off the poor under the pretense of long prayers in their

houses (churches), and **loud preaching** on the corners of streets, and many other places.

Third Woe: They compass Sea and land to gain proselytes, and when they are converted to their sect, **they (the proselyters) are twice as bad as their proselites.** Which **Woe**, later developed in Roman and Protestant Catholicism.

Fourth Woe: To say, **it is not wrong to swear about anything but money**; for money puts him in the **lender's debt**. And to pay the money **clears the guilt**. This shows, the Scribes and Pharisees had lost the freeness and simplicity of Moses' teachings, and become greedy for money (the root of all evil), and applauses to come to themselves. Is the **Gospel of the Kingdom** any better today?

Fifth Woe: **Zeal for paying tithes of scented herbs**, and enjoy the fragrance (self ease), leave out the **judgment, mercy and faith** (refuse to help the needy). So intoxicated over the aromatics of pleasure, **they forget their higher duties**. Tithes were a duty by the Mosaic Law, but this duty **should not** prevent the **higher duties**. What a lesson **for our reformation today!** Who heeds it? Luke 10:31-32.

Sixth Woe: **Making show of Religion** (worldly show). We are first to get the heart right with ourselves, and it will **cleanse our outside**. When the heart is **right with God**, evil and vanity will disappear. Our Lord makes no censure on open religion, but on the neglect of **heart piety and zeal**. Matt. 10:26-27.

Seventh Woe: **To cover** the corruption within, with **good appearance**, and thus **try to deceive** if possible **the eye of God**. This is another evidence of "**Total Depravity**," that showed itself in the Pharisees "**fill up**"—"full of dead men's bones." The censure was in their believing they **were holy**, when they were dead and needed a resurrection, that **comes through him** (John 11:25-26). **They believed in the Resurrection**, but refused to believe it **comes through, or by him**. Outwardly Righteous, but within, full of hypocrisy and iniquity.

Eighth Woe: By **extolling the hideousness** of murdering the Prophets, and following right on in **their murderous ways** by **seeking his life**. Our Lord asks, how can ye escape the **coming Judgment—Sentence** (Greek—*Krima*)—For "**damnation of Hell**"—the bad translation.

Our Lord then said, all **these evil deeds**, that their

leaders had committed, should culminate upon themselves as a Nation. And it did culminate upon themselves, in their nation's destruction in A. D. 70 (Matt. 23:36). Jesus declared they would not see him again, till (after they are converted by their resurrection) they will say (then) "Blessed is he (Christ) that cometh (in his second Advent) in the name of the Lord." Even Gentiles also will bless him in his Second Advent.

c. "Who is that faithful and wise servant, Blessed is that servant, whom his Lord, when he cometh, shall find so doing," **Represents**, Our Lord's **superintendency** of the work of his Kingdom, until it is fully established, after **the dead are raised**. Isa. 2:11; 29:18; Hosea. 2:18; Joel 3:18.

The question is asked, "Who is a **faithful and wise servant**" (in "that day," and not in **this day**) whom his Lord (our Lord) **hath** (in the **past tense**—already) made Ruler over his (our Lord's) household—his church; to give them **meat** (not **milk**) in due season. That is, after **the household is all born** from the dead (Col. 1:18), and grown to manhood, so they will be able to eat, or understand the greater teaching of the Kingdom in the Resurrection.

"When he cometh," that is when he cometh long after his Second Advent, and **while he is present** (*Parusia*), overseeing the **work of his Kingdom**, perhaps 500 years after, when he will grant full blessings to all families (Gen. 12:3). This "cometh" is from the Greek word *erchomai*, meaning, **during his reign**. See Young's Analytical Concordance. **His Second Coming** or Advent, is from the Greek *Parousia*, meaning **presence**—After his arrival.

There is a **great**, and **useless** ado made over "**that servant**," by some very good and zealous Christians, and they **think their leader** is "**that servant**," dealing out now "**meat**" to them—the Lord's people, while they are in the "**Begotten**" state, **they say**. And **they say, that they are**, to be "**born**," when they are raised from the dead (unknown by the living). Preposterous **thinking and believing**. What mother ever fed or thought she could feed her babe before it was born, with "**meat**"? Or even "**Milk**"? Erroneous teachings. **God have mercy on them**, they know not what they teach. Milk is fed to new born babes. And "**meat**" afterwards when grown.

"Blessed is the **man whose stay** (understanding) is on the Lord;" even in this life. But much **more blessed** is he who will be found in "that day" teaching reasonable truths of the Kingdom, **and drawing men** into that "household" kingdom—the real true church.

d. "Verily I say unto you, that he shall make him ruler over all his goods," **Represents**, that faithfulness, individually or collectively in "that day" will be well rewarded, even if it is begun in "this day." Luke 14:14; Acts 24:15; Rev. 15:3.

God takes a record of all of our doings; even those **done in secret**, not before men (Matt. 23:5), and he will **reward us openly** in his kingdom. "His goods" are the same as we see them now in this age. But then they will **not be under** the curse as now.

"When man sinned in Adam" and was cursed with death, the Earth and all things therein—his goods came under the blight of sin. But they are all to be renovated and made new, says Peter (II Pet. 3:11-13). That Servant **Represents the church of Christ**—"the Christ"—Head and Body in the Resurrection age.

e. "But, and if that evil servant (Revised Version) shall say in his heart (head) my Lord **delayeth his coming**, and shall begin to smite his fellow servants and to eat and drink with the drunken," **Represents**, A possibility, **though not** a probability of that **servant class** falling, "away to repentance again." Lev. 20:14; Isa. 5:19-24; Hos. 9:17; I Cor. 9:27.

Not, as that servant **was an "evil servant,"** but, that he said evilly in his heart, my Lord **delayeth his coming**. See "Emphatic Diaglott," by Benjamin Wilson. This is just what most all professing Christians are saying today, "our Lord is delaying his Coming." When **all the earliest Christians** believed he would come in their day, **just as the Apostles taught them.** But they did not write the Gospels for a century afterwards. So Our New Testament was **given us by inspiration**, and not by **memory only** of fallen men.

His "Coming," in this passage is not found in all of the Ancient Manuscripts. But that will not necessarily change the thought. There is to be "a time of trouble," such as there **were never before**, and none to succeed like it. And all Adventists (the sect) are looking for that "trouble" in the end of this age, **and as it does not come,**

they think that is what the Lord is delaying. Another error they hold in thought is, this "drunkeness" is over religious, in our day.

No doubt many will be over joyous in "that day," and will appear as if they were drunk, or filled "with new wine"—A pentecostal scene. It will be the reality of the type in Acts 2:12-16. It will be an "outpouring of God's Spirit on all flesh" (Joel 2:28). That "outpouring" in Acts was upon a few "Servants and Handmaidens," but, this will be long "afterwards" upon "all flesh."

The overjoying will lead some of his servant Class to "beat" other servants of their fellows, for not having these evil conclusions. It is the thoughts that are evil, instead of the man, and produce the evil actions of "beating." These evil thoughts, and actions, then, will have to be overcome by Repentance and Reformation. Rev. 2:11.

f. "The Lord of that Servant will come in a day, when he looketh not for him, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth," Represents, That our Lord is to have a coming—(Greek *erchomia*) sometime during his Reign of a thousand years. Psa. 90:4; II Pet. 3:8; Rev. 20:4.

Then the world raised from the dead, will be overjoyed with the outpouring of the Holy Spirit. And at the same time, his "own Servants" will be "drunken," and some may indulge in evil thoughts as our Lord says. These will be turned over with the Hypocrites, for reformation as here intimated. If then not reformed, they will be destroyed with Satan (Rev. 20:7-15). Anyone claiming to be that servant, has the spirit of Anti-Christ (I John 2:18; 4:3; II John 7). It is a fearful thing to fall into the hands of the living God. Oh! God, help us to live soberly—godly.

17. THE PARABLE OF THE TEN VIRGINS. Matt. 25:1-13.

Glossary.

This Parable is laid in the Resurrection Dispensation similar to most of our Lord's parables—Especially the three in Matthew's twenty-fifth Chapter. This parable is the most interesting to him of all his parables, and should

be interesting to us also; as it relates to his Marriage. The Marriage event is the most charming to every man and woman; because, by it he enters into the joys of life, more than birth or death. Too many though rush into it unthinkingly, and unprepared, hence they soon want the engagement annulled by divorce. It was not so at the beginning. Divorce is now a shameful blight upon our good name.

a. "Then, the Kingdom of Heaven is like," **Represents**, What will take place soon after the last state of the "Image of the Beast" is set up, when raised in the resurrection, and **assumes her power** among the nations, in the Millennium. Psa. 45:6; Dan. 4:30; Luke 23:42-43.

"Then" represents the Resurrection Dispensation (Hos. 14:9; Matt. 24:42-44; I Cor. 1:7). "Then," that is **at or after the time**, of the occurrences of the scenes predicted in the preceding chapter (24th). It is to be in our Lord's **second presence** (Greek—*parousia*), after his coming. At that time, the Kingdom of the third heavens—**his then, and only nominal Kingdom**, in the hands of fallen men, will be "like unto" this, this Parable, in most particulars.

b. "Is like unto ten Virgins," **Represents**, The likeness of the true Church, and the Bride's motherly companions. Psa. 119:63; Eze. 38:7; Heb. 12:22.

A Virgin is a woman **who is chaste and pure**, and had no carnality with man. Holy Angels are virgins, being male and female combined. The male propensity at Eden predominate with those Angels—Spiritual Sons of God, "who left their first estate," and did not "return" (Gen. 6:2-4; Jude. 6). And any person having the moral qualities of these Holy Angels, are classed as Angel-messengers, without the power to assume an angel nature. Jer. 18:11-14; Lam. 1:15; II Cor. 11:2-4.

These Virgins **must be spiritual Beings**, else they could not attend a Spiritual Wedding as "companions." Some on the Earthly plain **can be guests**, and partake of the Feasts on the **earthly plain**, but cannot be his **real companions**, unless **they are like him**, and her in Nature. Christ being a Spiritual Being at his resurrection. And his Bride **will have to be raised** a Spiritual Being at her resurrection so as to be like him. And then she will have been "made ready." Rev. 19:7-9.

None of these Virgins are the Bride, as so many Chris-

tians think. The Bride at this time is **at her father's house**, waiting for her Bridegroom to Come. Yet, these "Virgins" **are spiritual Beings, like Angels**, but not Divine Beings, like the Bride. They are **with the earthly Companions** of the weddinger (Psa. 45:15). They are going with the Bridegroom to the house of the **Bride's Father**.

This is where the wedding is to take place. Hence these Companions must be the Church, or rather the nominal part of it (Rev. 7:9-14). The "**Great multitude**" or "**Flock**," from which she has been taken, **is his true body**—the Church (Gen. 3:21-25). This "**Woman**" (Bride) will be **taken from his true body**, while the body is asleep in Death. This is **the Second Eve** to be taken from **the body of the second Adam**—Christ. I Cor. 15:45-46.

Then in the resurrection the others will be the Wise Virgins, and **her true "companions"** (Psa. 45:14-15), and will appear "**all glorious**" in **clothing of "wrought needle-work."**" These "**wise and foolish**" Virgins, will meet **him on his way** to his father's house, which is also **her father's house**. For these **all now** are brethren—**children of God**, and **children of the resurrection**. All these Virgins will **trim their Lamps**, and follow the Bridegroom, to go in with him into the **Marriage house**—his Bride's father's house.

c. "Which took their Lamps, and went forth to meet the Bridegroom." **Represents**, the meeting of Christ, at the **time of his marriage**, and not at his second **Coming from heaven**. Song of S. 2:8; 8:14; Isa. 62:5.

"Then," that is when the time for the marriage of the Bridegroom and Bride is Come, and "she hath made herself ready;" **then the Bridegroom** will be **met on his way to his "father's house,"** by **the ten virgins**. No **distinction among the virgins** yet appear. **All appear as Spiritual beings**. It is represented as being night (Zech. 14:7-8), and **they all had fallen asleep**, in a nap as it were—**death—Adamic death**. Now they are suddenly awakened. Then they all arose from this sleep—death, and prepared to go with the Bridegroom.

He had had his sleep in death, at the Passover date, and then arose by his resurrection. So it is plain by this Scripture, as it is by scores of others, that **the "marriage of the Lamb" cannot take place** until his Bride and her

“Companions” have been resurrected, and also “made ready” with each on a robe, and a Wedding Garment. This wedding garment, is not the garment of Christ’s righteousness. That garment is to be “white” and “un-spotted,” and to be worn when we sit with him in his glorious throne.

But this wedding garment is prepared by the Father of the Bride for this special occasion, and owned and given by her father, for this occasion, and this occasion only. It is not a White, but most probably is a purple Garment. The Babylonians kept a large number of such garments, in the archives of their government. Used only by the Royal families. And these are very valuable. Josh. 7:21-22; Isa. 61:3.

The Jewish High Priest wore a Blue Robe (Ex. 28:31; 30:32). It was required in their priestly Order. But Christ is made a Priest, after the “Order of Melchisedec.” Christ’s priestly robe is white (Dan. 7:9-10; 12:10; Matt. 28:3; Rev. 3:4-5; 7:13; 19:7-8). If we are his children, ours then must be purple, when we are called to his wedding, and white all the rest of the time. The Purple one put on over the White one. White represents Purity, Purple Virginity.

d. “And five of them were wise, and five were foolish.” Represents, as the wise, those who study the word, and get a good knowledge, and understanding of God’s Plan of Redemption and covenant with him by our “Sacrifice.” Psa. 50:5; Prov. 10:14; 12:15; I Cor. 16:13.

This indicates that not all of the Lord’s dear ones, will be ready for the Lord’s marriage when the “due time” comes, though they may be watching, until they fall asleep in death, and watching when awakened, but watching for the wrong object.

We must seek a knowledge and understanding of the Lord’s plans, from his word. And thus be ready at death, with oil (Holy Spirit) in our vessels—Lamps—Hearts. For if we put this knowledge off until the resurrection, we will not have an opportunity to go to get “oil,” because the “oil” (Holy Spirit) will not be with us then. For it will not be here then, as the “Holy Spirit, the Comforter,” tarries with his people only until Christ “comes the Second time, without sin, unto salvation.” John 7:39; 14:26; 15:26; 16:7-12.

This Holy Spirit, is the Spirit of God. Its work is with

the Gentiles, in this age only (John 16:7-12). But there is another Holy Spirit—"The Spirit of Truth" (John 14:16-17; 16:13-14); it is always with his people. Was with the Prophets (Psa. 51:11; Isa. 63:11; Luke 11:13; Eph. 1:13; I Thess. 4:8), and will be with his people forever and ever.

Our employment in the Resurrection, then, will be **trimming our Lamps**. The Resurrection of the "Great Multitude"—The "Large Flock" (Rev. 7:9-17)—The Spiritual beings, will get their Resurrection last—"the Resurrection of the Just (Luke 14:14; Acts 24:15; Heb. 12:23). This is not a **test of our witnessing to the marriage**. Hence it **teaches us now**, to seek diligently for the times and seasons, of God's plans, as far as they are revealed in his word.

"Their Lamps" represents the word of God—The Bible (Psa. 119:105; I Thess. 5:19). Then, **at that time**, they are to **take the word** of God, **the Bible**, as a "Lamp to our feet," and the burning Oil therein is "**a light to our path**," not only to **the marriage feast**, but to all the blessings he has in store, for all his dear children. So the word of God will be a **guide in that age**, as well as **this**.

This **word** (Lamplight) **led them to the place**, as well as **the time** of this glorious event. Vessels, represent, **the hearts or minds** of the Virgins, and all of the Lord's followers as well (Ex. 35:14; Psa. 61:3; Matt. 24:3). We should store in our minds a surplus supply of Love, and **especially knowledge** of the Bible Truths. How many of us can say, we discern all these things? We **can discern the skies for** rain and sunshine, but cannot (or do not care) to discern "**the signs of the times**" of the end (Matt. 16:2-3). Not, that all these things, **are not revealed**, for many of them are plain teaching, but **we all are under a stupor**. Our ears are **dull of hearing**, and our hearts are **slow to understand**. Luke 24:25.

e. "They that were foolish took their Lamps and **took no oil** with them. But the **wise took Oil in** their vessels with their lamps." **Represents**, that all these Virgins trusted (when they went asleep) that they were ready. Prov. 3:5-6; Luke 12:46-47; Eph. 5:15-16.

Then five were wise. These represent **those who study** the word, and thus get a good understanding of God's **Plans** (Prov. 10:14; 12:15; I Cor. 16:13). If we put off this important **work until death**, as so many are doing;

then in the Church's resurrection, which will be after the world's resurrection—"all the dead in Christ" (Acts 26:23; I Thess. 4:14-16; I Cor. 15:22). **There will not be** time allowed us then, that is all, to go and get Oil, because we will have **only time, then** to trim our lamps.

Then five were foolish. Foolish about what? About **knowledge and understanding** of the scriptures concerning the **Marriage of the Lamb**. We are urged to **grow**, not only in **Grace** (love of God), but in **knowledge**, so we may know more of **the times and seasons**, of his plan of **Redemption**; Coming and **raising the dead**; establishing his Kingdom; and, his blessing all the families of the Earth. **Wise in our own conceit**, making us foolish Virgins.

Their fault was, in not having **oil in their vessels**, besides oil in **their Lamps**. Hence they missed the marriage and its feast, **that is all**. **They were virgins still**, and no doubt they will be **Virgins (pure and holy)** forever. But they lost the Blessing of the Marriage Ceremonies.

f. "While the Bridegroom tarried they all slumbered and slept, and at midnight there was a cry made. Behold the bridegroom Cometh, go ye out to meet him." **Represents**, the Bridegroom tarrying, and they all slumbered and slept, in the sleep of death (Adamic). I Cor. 15:22-23; I Thess. 5:6-9.

All the Virgins—**the Lord's followers**, and all the World slumbered and slept. Then when the "cry" was made for the Virgins to arise, they all arose—all the waiting Virgins. This sleep **must refer to the Adamic death**, and the "hiding" of all of God's people **during the last "great trouble"** (Isa. 26:20-21; Dan. 12:1; Matt. 24:21-22), that is **coming on, before** or soon **after our Lord's marriage** (Psa. 17:8; 64:1-4; Col. 3:3). Oh! how **reasonable are the scriptures**. Oh! that the **Lord's people could consider**. Isa. 1:3; II Tim. 2:7.

The "midnight Cry" Represents the **Seventh Trumpet Sound** to awake, **most all the dead**, on the resurrection **morning** (Prov. 4:4; Rev. 10:7-8; 19:7-9). **This Midnight Cry** will sound the **Second time**, and arouse all the "rest of the dead" to life (Rev. 20:5). Sometime soon in this morning, these Virgins arose, most probably as the scriptures indicate, and Paul declares, **they arose from the dead "last."** The **Israelite Types** shows that the Priests bearing the Ark, **came up out of the Jordan**

(death), after all Israel (typifying the Whole race) were clean gone up out of Jordan (Jos. 3:14-17). John says, in Rev. 20:5-6, "The rest (remnant—what was left behind—the Priests) of the dead lived not again until the thousand years (partly at least) were finished. "This is the first Resurrection," in importance.

According to John (all theories to the contrary notwithstanding), the great mass of mankind then, will be the first to be resurrected. Again Paul says (I Thess. 4:14), "For if we believe that Jesus died and rose again, even so then (all the world) also which sleep in (died with) Jesus, will God bring with him," (Jesus) when he (God) raises the dead. Therefore, all the dead are "asleep in Jesus." And God will bring them (all the world) up in the "First Resurrection"—First in order.

At midnight a cry was made, "Behold, the Bridegroom"—He is here—already come—and present, or near at hand! Hence, all the world will be asleep in death, when the Lord arrives, except the few then living. And no one will see him coming. But sometime after he comes, "every eye shall see him." The dead cannot see him, but after the resurrection all can see him. "How then say some, there is no resurrection," when it says every eye shall see him? II Tim. 2:18-19; Rev. 1:7.

g. "Then all those virgins arose and trimmed their lamps." Represents, searching the Bible to know all about his actual second presence. Psa. 119:11; I Thess. 4:13.

This trimming of Lamps, was after they were awakened from their sleep, suggests, the reality, will occur after the Resurrection of the just dead. Another strong evidence is, that the position taken by the Author, in the explanation of this Parable, is, a correct one. In life is the time to study the Bible, so as to be ready when we are awakened, after his second Presence. For, death comes to us unawares. Study the times, and events, as revealed today. Delays are dangerous.

h. "And the foolish said unto the wise, give us of your oil, for our Lamps are gone out," Represents, The Holy Spirit influence on the Virgins. Acts 7:55; John 14:26.

This Comforting Influence is a personal possession to be obtained in this life. At that time it was up to each one personally. But now and at all other times, we are required to help one another. "For, our lamps are gone

(R. Version—going) out" **represents** the Holy Spirit—(its influence—oil), as the Comforter **now is about leaving us**, for its work is done. John 7:39; Acts 7:59; Heb. 5:2.

After the marriage, **then the "Holy Spirit of Truth,"** will be "**poured out** upon all flesh" (Isa. 44:2-5; Joel 2:28; Acts 2:17). The Spirit of God is what we want to **fill our hearts** (vessels) **now** so we may **have it then**. Die with our hearts (minds) full, and then we shall arise full—of knowledge. The "**foolish Virgins**" **had "then"** only the other Holy Spirit—**The spirit of truth**, and it too was burning out in their hearts (Lamps).

i. "But the Wise answered saying, Not so, lest there be not enough for us and you; **but go ye rather to them that sell.** And while **they went to buy** the Bridegroom Came." **Represents**, Christ coming on his way to his father's house (when the marriage time came) **to meet his Bride there**—The "**Little**" Flock. Psa. 19:5; Song of Sol. 5:1; Jer. 35:19; Jas. 5:7-8.

Then it will be too late for some, for the Marriage Feasts. **To the Marriage only**, nothing else here intimated. They **lose none of the other blessings**. The Spiritual foolish Class, is the only class alluded to here. It implies that **many devoted Christians**, who are very humble, and live under the Influence of the Holy Spirit of Truth, and **at the same time neglect** the teachings and leadings of the Holy Spirit "**the Comforter**," whose duties are to lead **all** into **all neglected truths** pertaining to the Kingdom; and, related to the Lord's marriage events; and to tell us of future "**things to Come**"—of such, his marriage is the most interesting and profitable (John 16:13, 7-11). "**The Spirit of truth**" in 13th vs. should be understood **to be "the Comforter,"** to agree with verses 7 to 11. And **should be read** "**Howbeit when he, the Comforter is come, he will guide you,**" etc. Reader, **please look into these facts**, pertaining to the Truth of God's word—the Bible.

j. "**And the door was shut.**" **Represents**, too late for the Marriage. Matt. 24:42; Luke 11:7; 13:25; Rev. 16:15.

None will be shut out from witnessing the Marriage; of the **bidden to it**, but, those of the "**bidden**" to it, who neglect to seek the "**signs**" of the scripture times of that event, **which is revealed**, and store the knowledge in their hearts. It is a shame **how ignorantly** people use this scripture, to try to blind others, of **their salvation from**

sin and death. A **Salvation** Jesus Christ secured for all the Race, **over eighteen hundred years ago.** Luke 3:1-23. **k.** "Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh." **Represents, the necessity of watching**, until we die. Not watching for the "signs" of his marriage only, but his second coming "signs," which coming was **not revealed to him then**, any more than to us. Matt. 24:36; Mark 13:32; John 9:4; 10:27-29; Rom. 14:7-9.

18. PARABLE OF THE TALENTS. Matt. 25:14-30.

Glossary.

The scene of this Parable, is laid in the Millennial (Gospel) Dispensation. That dispensation is really, **the gospel dispensation**—The Gospel of the **Kingdom of the Heavens**. The Gospel—Good News—has been developing in each preceding Dispensation. **Then, "The everlasting Gospel,"** will be successfully proclaimed. **Then, the conversion** of the world (the Race) will be accomplished (Rev. 14:6). The Gospel was once **preached by God himself** (Gen. 3:14-19). And afterwards **preached by Noah**, in the Anti-Deluvian age. Again, **preached by Abraham and Moses**. Then **preached by the Prophets**, and in these last days **by Jesus Christ** (Heb. 1:1-4), and, **since by all his faithful followers**. **Not preached** then as we so understand it, in the pulpits of our day; but each one **lived and acted** as God gave them it by his Holy Spirit—the Comforter (Num. 11:26; Neh. 9:30; Isa. 42:1; Dan. 4:8; Rom. 8:1; Rev. 22:17). And **in the coming Resurrection age**, it will be proclaimed and, **must be lived** by every one. If any **then**, refuse it, it will be "sin unto death," and that one will be **sentenced**, and "**cut off**" in the second death. Acts. 3:22-25.

a. "For, the Kingdom of Heaven, **is as a man traveling in a far country,"** **Represents**, Christ then as if gone, in a far country, though **not gone**. Psa. 16:11; Eph. 4:11-13; I Pet. 1:3-5.

This First sentence, **is the proof of the facts** of the Parable of the "Ten Virgins," because, it (this parable) begins with the word "**For.**" Hence the Kingdom of Heaven in the third Heavens—the Resurrection age, **is like a man traveling in a far country**—in Christ's King-

dom, that will be set up, immediately after his nuptial Feasts are over; and, his Church is builded (Matt. 16:18), early in the morn of the Resurrection Age. The Old Churches (the last ones) of this age—"The Images of the Beast" (Rev. 13:11-17), will be permitted to form again then, and thus be shown to be the Anti-Christ, of the True Church—his body.

b. "Who called his own servants, and delivered unto them his goods." Represents, As "his own servants," those "Born of the Spirit" of God. Eph. 1:10; II Pet. 1:4-7.

They are those of his body, the Church, who will be on their second trial, as Servants who had in this life, a trial, to test them of their zeal, and to get their "ability" (Luke 19:12-19). These then being "his own Servants," implies, they were made so in a previous trial (Luke 19:12-27), so in order to know "their ability" for promotion. These "his own Servants" are born from the dead, on the Divine Plain; the Plain of the greatest responsibility. This is clear, when we consider Luke's parable in 19:12-26, which applies or is laid in this dispensation—**The first probation and rewarded then according to Ability**. And Matt. 25:14-30, applies to the Resurrection Age, **the second probation (future trial) on unequal receipts, according to each one's services**.

Delivering them his goods, represent the Gospel Doctrines of Glory, Honor, and Immortality—Eternal Life—from *Zoe*—Greek (Job. 11:4; John 7:16; Rom. 2:6-7; II John 10). His goods, in this age are quite different from what they will be in the age to come, after the Resurrection. Then they will be **Talents**, representing the "Prizes of the Eternal Life." "Glory" Prize will be Everlasting Spirit Life. "Honor" Prize, will be Everlasting Human Life. And "Immortality" Prize will be Everlasting Divine Life. All Prizes will be in the *Zoe* Life—Eternal Life. Rom. 2:6-7.

Immortality is the "Crown" of Eternal Life, while its Prize is a "Mark" in the Crown of Eternal Life, and is an "Inheritance" by Will or Testament, in the Kingdom of the Immortality Life. This Prize (or "mark" of it) goes only to the "Little Flock"—The Bride, who is taken from the "Big Flock"—The Church (Luke 12:23; Rev. 7:9). In Revelations it is the "great multitude"—Big Flock. Rev. 19:6.

c. "And unto one he gave **five talents**, to another **two**, and to another **one.**" **Represents**, different Doctrines of Truths pertaining to his future Kingdom. Psa. 62:11; Matt. 16:27.

This fact shows, there will be then active work in the Testing of all, on the different Plains. It may be to some of short duration, but sufficiently long to prove our fitness and ability, to receive a Prize at the end of this probation. And be able to "enter into the Joys of our Lord." **All on the Divine Plain. Some others** on the Spiritual Plain perhaps. **And some on the Earthly Plain.** The majority will be large on the Earthly Plain. All **must in that age** "appear before the Judgment Seat of Christ" (Rom. 14:10; II Cor. 5:10). This judgment seat is not a probation, for Eternal Life or Immortality Life, but every one to appear there, for rewards, according to their efficiency, or inefficiency.

The Earthly Class, the Spiritual Class, and the Immortality Class, each then will be judged with "Talents," not "Pounds." It will be the **Standard Measure of that Age.** This judgment comes from the Greek word *Bema*, meaning the **Trial and Testing of that Life Age.** See a Greek Concordance.

d. "To every man according to his **several ability.**" **Represents**, their grade of efficiency from their former trial in this age—Life. Luke 19:12-27; Rom. 8:14-16; I Cor. 3:8.

In this Resurrection day trial, **all in each Class**, will be expected, yes, compelled, if unwilling to do what he can, according to his Ability. Do all he can while the judgment Lasts. Job 14:13; II Cor. 5:10; Heb. 9:27; I Pet. 4:17.

e. "Then, he that had received the **five talents**, went and traded with the same, and made **other five talents.** And likewise he that had received **two**, he also gained **other two.**" **Represents**, that by trading, is to teach the Doctrines to others, thus they doubled their receipts, and that way gained some converts. Matt. 28:19-20; Isa. 1:27.

"Trading" with the "Talents," implies **teaching the doctrines**, of the plan of God in the "Blessing" of the "Heathen." **The heathen resurrected**, then, will be easily converted, for, they will have had no previous conversion.

f. "But, he that had received one, went and digged in the earth, and hid his Lord's money." **Represents**, sloth-

fulness even in that age. Judges 18:9; Prov. 12:27-28; 22:13; Rom. 12:11.

Talent **money received** for "trading," was to be **returned**. It will be given in that age, to "trade" or "barter" with in business, and **returned with** its increase. It **will be loaned, not given.** "Gave" is an unjust rendering. The "Talents" are for **his own Servants Individually**; while "Pounds" are for **classes promiscuously**, and "delivered" **to spend and to keep**, as a **Free Gift**, and the Reward of **Ruling five or ten cities**, is a **Free Gift**.

g. "The Lord of those Servants cometh, and reckoneth with them." **Represents**, Christ returning for **Judgment** with his "own Servants." (*Krisis*—Greek). Matt. 10:15; Heb. 9:27-28; Rev. 16:7.

The "return," implies that **Christ will bring** "his own Servants" to Judgment **early in that age**. So they can **participate, in the blessing** of all the families of the Earth. Gen. 12:3; Acts 3:24-25.

h. "And so that he that had **received five** Talents, came and brought **other five** Talents. I have gained, beside them **other five Talents more.**" **Represents**, Christ testing by *Krino* Judgment. Matt. 11:27; John 5:22-24; Acts 17:31.

Reckoning with them, **implies the final Test**. "Then" Immortality, or Eternal Life, will be awarded to the **faith-full obedient**, and, Destruction—**second Death, to the disobedient**. Each in this trial "doubled" their holdings, **and received equal Rewards**—"Joys of thy Lord." "Joys of thy Lord," **represent** Christ's rewards in that **Judgment** (*Krima*—Greek). (II Cor. 5:18-19; I Pet. 4:15-17). Joys of the Lord, **full measure of Blessings** (Luke 6:38) on the different plains of Natures. Equal blessings to the **full capacity of each Individual**—Full Salvation, **on each Plain**. This is the "**judgment seat of Christ**," that Paul says we **all must appear** before. This judgment comes from the Greek *Bema*, which includes **the whole process** of Probation to final sentence—*Krima*.

Hence Christ **comes as it were** the Third time for a final Judgment of, **the whole world of Mankind** (after they have all been raised from the dead **to the Three Plains** of Beings). First, **he comes after** the Race have had their trial by *Krino* judgment. Second, **he comes for** a Decision in *Krisis* judgment, and, then **he comes to reward** them in *Krima* judgment—"Joys of thy Lord." All

these Constitute one general National Tribunal "judgment (*Bema*) Seat of Christ." John 9:39; Rom. 14:10; I Pet. 4:17.

i "His Lord said unto him, thou wicked and slothful servant,..... Thou oughtest therefore, to have put my money to the exchangers, then at my coming I should have received mine own with usury..... give it to him which hath ten talents." **Represents**, Christ dealing in justice, **against inaction** in that age, as well as in this. Psa. 37:12; Matt. 10:33; Mark 8:33.

In this age, **the wilfully disobedient**, will be cut off again in death. For this death, **there is no Ransoms**. It is Eternal Death—Annihilation of the Soul, and not of its constituent matter (Acts 3:23; Rom. 9:22). The punishment of the incorrigibly wicked will be meted out upon each individual, in their class, in the final judgment. "That I might receive mine own with usury" implies Divine Justice after Divine Mercy. Prov. 21:21; Isa. 13:12; II Tim. 2:13.

This expression "receive mine own" means we shall be **only stewards then**, and must return all we received with the increase. So, in that age—Trial, we shall receive **Talents—Trust Funds**, for which we **give receipts**; and **take Certificates**, and Vouchers. Then at the **Return of these Vouchers** we get **Warranty Deeds**, and Titles, we receive the "Joys of Our Lord." **The final death sentence**, will be **visited upon all others**, who received and misused their Trust Funds. It is believed but few will thus **misuse and act**.

j. "And cast the unprofitable Servant into outer darkness. There shall be weeping and gnashing of teeth." **Represents**, by "outer darkness," **the Second Death—Eternal destruction**. Matt. 22:13; Rev. 6:16-17.

There will be no after-Repentence in that age for those who receive Talents, and misuse them. Hence, **here "outer darkness," implies destruction. Cut off from Life. "Destroyed," "Perished," "Blotted out," etc. "Weeping and gnashing of teeth," implies, remorse before being destroyed** (Luke 13:27; II Cor. 6:1-2; I Tim. 6:10). The Destruction follows the Remorse, and it will be "**with the Devil, and his Angels.**" Matt. 25:41.

The **key to this parable**, is "Then," the same key as to the Ten Virgins. The "key" is "then," and applies "in that day" (Isa. 29:18-20). "**That day**" means, the

Resurrection age, and is frequently used by the Prophets. Thus, describing nations and individuals, who will be on the scene of Action, then, who were dead long before the prophets spoke. Death changes nothing in our Mental makeup, but death changes our Physical *Psuche Soul*, to *Zoe Soul*, as Paul says (I. Cor. 15:51-52; Phil. 3:20-21), "Our vile bodies shall be changed." Resurrection brings them back, in the same condition, Mentally, Morally and Physically, as when they died. Eccle. 11:3.

19. THE PARABLE OF THE SHEEP AND GOATS.

Matt. 25:31-46.

Glossary.

The scene of this Parable is laid in the close of the Millennial Dispensation, or, at the close of the first 1,000 years of the Resurrection Ages.

a. "When the Son of Man Comes," Represents, Christ as entering upon his *Bema* Judgment seat, and giving his *Krima sentence* to the world, and then rewarding by Blessing and Punishing the Earthly Classes; after the Immortal Class has been judged and been rewarded. Dan. 7:14; John 3:14-15; 12:34; Rev. 14:14.

Then when Christ Comes to judge (sentence) the resurrected world, at the close of the Millennium, he will perhaps appear in a fleshly form; and, with the "Saints" (I Cor. 6:3) will judge the world. This appears evident from the expression "When the son of man shall come," etc. "The son of man" represents his Earthly nature, which he had while here before he died on the cross. Then, he will so appear as a fleshly being (Luke 24:34; Acts 9:17; II Tim. 4:1, 8; I Pet. 1:7-8), and doubtless assert his power, in order to sentence the world, who will be fleshly human beings then; the same as they were in this life.

These three Parables in Matt. 25, were given by Jesus to his disciples, to answer their three questions in Matt. 24:1-3. The Parable of the Ten Virgins, answering their first question, "When shall these things be"? He answers, When I come to take my Bride to wife. Then it will be "due" for you to know the time when these things shall be. History of these things will have been written by that time.

The Parable of the Talents, answers the question, "What shall be the sign of thy coming" (presence)—*Parousia*—Greek)? He answered, When I shall put you (my own Servants) on trial *Krino*—judgment—with "Trust Funds"—Talents, for the perfecting of you, in the Divine Immortal Life. Then ye shall know of my presence in the world. For, you could not know it before your Resurrection. For, the dead "know nothing." Then, ye shall know me in my second Presence.

And this Parable of the "Sheep and Goats," will answer their third question, "What shall be the 'sign' of the end of the world"?—The Millennial Age. The answer will be "When ye shall see the son of man come" in (with) his glory (the church) (Eph. 5:27), and all the Holy Angels with him, to marshal all the world nations before him to give them the *Krima* Judgment. Then ye shall know, and see the meaning of all these things that I am telling you

b. "In his glory," Represents, by "his glory," his glorious Church, who will share with him in his *Bema* Judgment. Eph. 1:22-23; 5:27; Col. 1:18.

"In his glory" should then read, "with his glory." His Glory is the church (Phil. 3:21). For she will share with him in all of her **Eternal Inheritance**. Eph. 2:5-7; 3:5, 21.

c. "And all the Holy Angels with him." Represents, the restored Angels, with those Angels who did not sin at the time of the other' fall. Psa. 148:2; Matt. 13:41; 16:27; Rev. 12:7.

The Fallen Angels, are those Angels who went off with the Satanic Rebellion in **Eden**. They are called in the sixth Chapter of Genesis, the "Sons of God." They used and abused their God-given powers, and remained "flesh." They returned not to their first estate (Angelic) when they had finished their commission (Gen. 6:1-4; Judge 6). They mingled with, and "married the daughters of men." Thus they "begat" a race of mighty men; "men of renown." This Mongrel Race God "**destroyed**" from off the Earth in the flood. These fallen Angels, will be judged—*Krino* by the Church (I Cor. 6:3), and if their trial is successful, they will be restored to "their former estate"—of holiness (Jude 6). For these Angels that Sinned, were not punished with death, like Adam's Race. But were "reserved in chains, under darkness unto (until)

the judgment of that "great day"—the time referred to in the preceding Parable. These Angels if penitent will be restored.

d. "Then shall he sit upon the throne of his (with his) glory, and before him shall be gathered all nations," **Represents**, all the Race, after the two Covenant Classes have had their *Krima* judgment. Psa. 113:4; Isa. 2:4; Jer. 25:14.

Then after that, the trial judgment of "that day," meaning at its close, all nations individually, will be brought before him, and "his body"—the church—The Great multitude, and the "Saints" of the Old Testament, all as a Circuit Court (I Cor. 6:2-3), for a final sentence of *Krima Judgment*. All this is since their Resurrection. Please, dear Reader, try and get these different Judgments properly fixed in your understanding. For they are vitally important in properly knowing the Scriptures. **Judgment** is translated from four Greek words—*Krino*, meaning trial or **Probation** in this Life or Age, or the one to come. *Krisis*, meaning, **Decision after hearing the trial**, by the Judge, or Jury. *Krima*, meaning **Sentence given by the Judge**, or Supreme Court. *Bema*, meaning **Pardon-ing Power** by the Supreme Judge—King or Governor. Properly understanding these differences, every interested reader of this book ought to have, and study an Analytical Bible, **Greek and Hebrew Concordance**, By Dr. Young or Dr. Strong. The only two Standard Works of this kind Published.

e. "And he shall **Separate them**, one from another (nations as individuals), as a Shepherd divideth his sheep from the Goats. And he shall set the Sheep on his **Right Hand**, but the Goats on his **Left**." **Represents**, those on his right Hand as the Race, who stood the Millennial Trial—(*Krino*) well. Psa. 22:27-28; Isa. 5:26; 26:2; Gal. 3:8; Rev. 15:4.

All then who have passed this trial by the "Saints" (I Cor. 6:2) favorably (see the 34-40 verses), will have the **Right Hand** of fellowship extended to them, and then get the "family Blessings." The Separation will be accomplished by their own wills during this *Krino* trial Judgment—Good Behavior. But in order then, for all to act intelligently and responsibly, they will have a **fair and impartial trial**, for years when necessary before *Krima Judgment*—Sentence is given.

Goats on his left Hand, **Represent**, Nations and Individuals (or individuals of the Nations), who failed in their *Krino*—Trial (Psa. 9:17; 50:22; Zech. 2:8-9; Rev. 11:18). **All who then have not passed a favorable trial** (see verses 41 to 45) will get the Left Hand Condemnation. Goats under the Levitical Priesthood, Represented, the Lord's people (Lev. 16:7-10). But under the Melchesideck Priesthood (Heb. 7:12-17) the Goats then represent the Devil's people.

f. Then shall the King say unto them on his Right Hand, “**come ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world.**” **Represents**, Christ's saying with his Church, just before the end of the Race's trial. Psa. 45:12, 16-17; Dan. 2:44; 7:13-14, 22-27; John 18:36-37; I Cor. 15:24-28.

The “King”—Christ and “his Glory”—Church, and “with the Holy Angels,” they will give sentence—*Krima* Judgment. Christ in his pre-human existence, did sit in Council, when the Race was brought into Existence, and now sits in Judgment, when the Race will be eternally Blessed, or, **Cut Off** from life (Gen. 1:26; John 1:1-3). He was **First** in Judgment with Arch Angels, in the making of man. **And Last** in Judgment with “Sons of God”—his Church in remaking of man, or in man's **Destruction**.

“Come inherit the Kingdom,” **Represents**, the righteous then taking possession of the earthly Kingdom (Dan. 7:13-14; I Cor. 15:40-45, 55-58; Rev. 22:17). The righteous, the great majority, then, will inherit the Kingdom. This Kingdom is an earthly Kingdom (Dan. 7:27). And it will be owned and enjoyed by the vast majority of the resurrected Race. “All nations and kindreds, and Tongues and people.” This Kingdom that God proposes for man—the righteous, shall inherit from (not before), the Race was created (in Adam), the foundation of the world.

g. “Then Shall the righteous answer and say, Lord when saw we thee an hungered and fed thee? or thirsty and gave thee drink? When saw we thee sick or in prison, and Come unto thee? and the King shall answer and say, unto them: Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” **Represents**, By “my brethren”—the

Church—His Spiritual Brethren. Isa. 9:6; Rom. 8:29; 12:1; Gal. 4:28; Rev. 6:11; 19:10.

“My Brethren,” shows the true relationship of Our Lord to the Church. Our Lord in **his resurrection**, was born a Spiritual Being, as the Scriptures show. Hence, **he is now a Spirit Being** like his father. We also are to become Spirit beings, and be like his father, and be “**his brethren**” in the resurrection life, and, must be in this life, followers of him, by consecrating our “**bodies a living sacrifice**,” as he did, **until death** (Rom. 12:1-2). And **not until we are dead**, will we be accepted and **then in death we will be “begotten of the Spirit of God.”**

Then in the Resurrection morn, we will be “born of the Spirit” of God (I Cor. 15:20; Col. 1:18; Jas. 1:18), and thus become the Lord’s “brethren.” **Our begetting, is, for our “consecration;” and our sacrifice, is in our death, and begotten is in the womb of the Free Grace Covenant.** This Free Covenant, is the New Testament covenant, sealed with his own blood-life in His Death. If we have **any part** in His Sacrificial death, we will have **a part in His Resurrection**—to a Spiritual Life. So the Race’s reward will be regulated, **by how they treat, and regard God’s humble followers in this life in high or very low circumstances.** The humility and unworthiness of **the righteous is very highly recommended.**

h. “Then shall he say unto them on his Left Hand, Depart from me ye Cursed into everlasting fire, prepared for the Devil, and his Angels,..... Then shall they also answer him saying, Lord when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, **and did not minister unto thee,..... Inasmuch as ye did it not, to one of the least of these, ye did it not unto me.”** This Represents, by “everlasting fire,” the punishment by destruction of wicked men and Angels. Psa. 101:8; Matt. 7:21-23; Jude 14-16.

Everlasting fire or punishment, represents utter destruction—Cutting off from Life. See Emphatic Diaglott, for “punishment.” He says it is “**Cutting off**” of Life, in the Original Greek Armenian language; of the Poor in Palestine, and Jesus used this language in his teachings to the common people (Psa. 9:17; Heb. 10:26; Rev. 14:14; 20:12-15). The “cutting off” of life, is everlasting—never to have life again, and not Everlasting the punishment. **Everlasting is the adjective, describing the pun-**

ishment, which however, makes the King James' translation **not a good** translation. **The punishment is on the Soul Life**, and, when that Soul Life is extinguished as a punishment, it will be everlastingly extinguished. Which is equal, and the same, as the "**Second Death**," of the **Soul Life** (Eze. 18:4, 20; Acts 3:23). This ought to be clear to every intelligent mind. And would be clear, if men would only think.

There is **no idea** of Conscious pain or torture in death. The Eternal Torture Theory, was formed in the dark ages by the **Class of Religionists then** in control of the human thought, by **crafty leaders**. And men love to have Leaders. It was, and is a **Nightmare**; so horrible and untrue, that **the idea has been** so imbedded in the sinful mind, that the world is not yet rid of it. **It is so untrue, so blasphemous of God's Character and Love**, and so contrary to all the Bible Teachings, that **it should not be believed**, by any intelligent person. Our ministry is **responsible**, and must answer **the Charge**, at the final judgment.

"Everlasting Life," represents, the extenuation of the Resurrection Life beyond the thousand years allotted man in that age (Gen. 2:9; 3:22-24; Matt. 19:29; John 3:15; Acts 13:48; I John 5:11). Then, in the Resurrection age **the Righteous** will get Everlasting Life, the opposite of Everlasting Death. **This also ought to be clear** to every intelligent person. But we find so few in this age or time, as having "the spirit of a sound mind"—God's Mind (II Tim. 1:7). All **have eyes** but all **see not**; **ears** but **hear not**; **hearts** but **understand not**. But in "**that day**" their **blindness and stupor** will vanish away. Isa. 6:8-13; 29:18-20.

Here ends the Parables in Matthew. The **last three** were spoken by our Lord, only three days before he was betrayed by one of his Apostles, into the hands of the Pharisees, God's professed people, **and by them**, into the hands of the Roman Police, to be put to death. Matthew records the Parables that our Lord spoke, **relating especially** to his Kingdom, that will soon be established **over the resurrected nations** of the Earth. This phase will be the earthly feature of that Kingdom. While Luke gives those Parables relating to the **heavenly phase**, or Divine features of that same Kingdom, as seen in the Doctrines

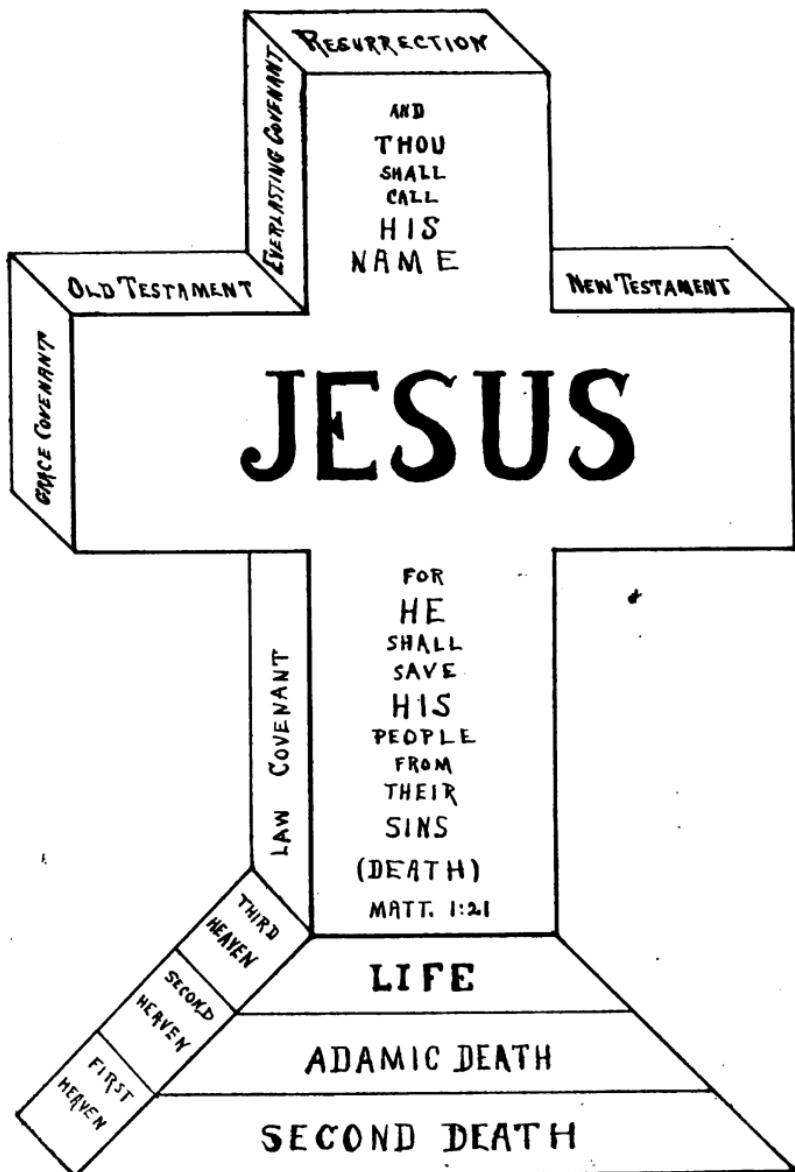
composing the **Laws and Covenants**, regulating the Lord's Kingdom, in the Resurrection ages.

The next conscious day **after our death**, will be the Resurrection day, and, Lord's day of his Second Presence. Hail happy Day, that will fix our Eternal Life. Let us pray, "Thy Kingdom Come, and thy will be done (**then**) on Earth as it is done in Heaven." Done on Earth **then**, as it is done in Heaven now.

THE DIVINE WEAVING.

See the mystic Weaver sitting
 High in heaven—his loom below,
 Up and down the treadles go.
 Takes, for web, the world's dark
 ages,
 Takes, for woof, the kings and sages,
 Takes for nobles and their pages,
 Takes all stations and all stages,
 Thrones are bobbins in His shuttle.
 Armies make them scud and
 scuttle—
 Web into the woof must flow:
 Up and down the nations go!
 At the Weaver's will they go!

Glorious wonder! What a weaving!
 To the dull, beyond believing,
 Such no fabled ages know.
 Only faith can see the mystery,
 How along the aisles of history,
 Where the feet of sages go,
 Loveliest to the fairest eyes,
 Grand the mystic tapet lies!
 Soft and smooth and ever spread-
 ing,
 As if made for angel's treading—
 Tufted circles touching ever:
 Every figure has its plaidings,
 Brighter forms and softer shadings,
 Each illumined—what a riddle!—
 Fross a cross that gems the middle.
 —C. T. Russel, 1st Vol.



“The Star of Bethlehem”



Parables in Mark

2. THE PARABLE OF BLADE, EAR, AND FULL CORN. Mark 4:26-29.

Glossary.

The scene of this Parable is laid in this the Second Age, and the growing and fruiting in the Third Age—the Millennial Dispensation. “The **Kingdom** of God,” compared with “The **Kingdom** of Heaven,” refers very particularly to the Spiritual and Divine Immortal **Phase** of the twofold **kingdom**. Matthew says, “The Kingdom of the Heavens” (see Diaglott) in all of his Parables of our Lord’s teachings; while Mark and Luke say “The Kingdom of God.” Matthew never says, “The Kingdom of God,” in any of his parables of our Lord. Yet he quotes Jesus as using that phrase in some of Jesus’ other teachings.

Now is there any difference in the meaning of the two? Undoubtedly there is. Hence, the **heavenly phase** does not obtain in this Dispensation. But the **earthly phase** obtains in **All three** Dispensations. The seeding time of the transaction began in a small way, when there was a small **race**, in the **first age**, then a larger seeding is done in this age. And the greatest “casting” of the seed will be in the **third age**. Not that there will be any “sleeping” in death of the seeders in the third age—the Resurrection age, but our Lord says, “**As if a man should cast seed into the ground then**, and should sleep and rise night and day.” See the parable in Matt. 25:14. Not that it will be so; but “**as if**” it will be so.

a. “As if a man should cast seed into the ground,” **Represents**, the Church as a body of teachers casting seed. Matt. 25:14; Acts 16:5; Rev. 22:6.

So the “Kingdom of God” (a Spiritual kingdom) is “as if a man should cast seed in his ground,” etc. Implying, **not a certain man**, but the seeding would be done,

as if it was done by a certain man. Hence a seeding has been done all down the two ages, and will be done through the earlier part of the third or resurrection age.

b. "The Seed," **Represents**, Bible truths—the word and purposes of God, as, the seed planted. Gen. 12:7; 15:5; Eccle. 11:6; II Cor. 9:10.

God works by means. His means are the Printing of, and distributing of Bibles, now in all languages of the world. This is "Seed Cast," and suggests the thought of moral persuasion, and strong desire to lead men to righteousness, in a way—Preaching, Sunday School work, Street talks, and Personal contact, etc. All "leavened" throughout—"he knoweth not how." But sow the word my brother, and tell the purposes of God's plan of Salvation.

c. "The ground." **Represents**, the hearts and minds of Mankind. Deut. 28:11; Prov. 11:18; Hosea. 10:12.

The ground here is the same as the field in Matt. 13:38, referring to the Race as a whole, who is all the while inclining to "sin unto death." Hence our Lord cautioned his hearers to take heed to what they heard him say, "for, what measure ye meet, it shall be measured to you again." **If you** teach error, you will have to suffer for it through repentence. And to you who hear (receive the seed in good ground) to you then the more seed will be given.

All mankind will receive some seed in one or more of the ages, and it will be required of them to hear and heed. They who heed and profit will receive more "seed." And they who heed not, from them shall the seed be taken, "even that which he hath"—that what was given him, after his resurrection—in the world's Judgment day. Acts 17:31.

d. "And should sleep," **Represents**, Death—Adamic death, that comes to all men. Prov. 6:20-23; I Cor. 15:20-22; I Thess. 5:10.

Sleep of the sower, refers to Death of the sower (Dan. 12:2; John 11:11-13). While sowing the Truth daily he is represented as rising up night and day, to see the seed spring up and grow (Eccle. 11:1-6). Jeremiah was very anxious to see the Seed grow (Jer. 25:4; 26:5; 29:19; 44:4). But he looked in vain. But he yet in his resurrection to life, shall see it grow. And all the Prophets yet shall see their labors have not been vain in the Lord.

The Spirit of "Seed" sowing has been manifested by the Lord's servants all through this Age. And men are very anxious to see the Commandments of God obeyed. Their seed has not yet all germinated, neither is it lost, but will germinate in God's "due time" (Rom. 5:6; I Tim. 2:6; Titus 1:3; I Pet. 5:6). **Now** is the Prince of this age ruling. But all seeds as truth, which has been "cast" into the ground, and, not by the wayside; in the morning—the beginning of this age, and in the evening—**now**—seeming lost, will be germinated and developed in the resurrection age.

e. "Springs up and grows," **Represents**, the Kingdom of God set up in the resurrection age. Jer. 33:15; Zech. 6:12-13; Eph. 4:15.

God's "word that goeth out of his mouth"—by his Servants, the Prophets, and by his disciples (Heb. 1:1-2), will accomplish all he intended it should, in the **Resurrection Dispensation**. And all the fruits of the Abrahamic Promises (Gen. 12:1-3), will be **enjoyed** in that dispensation surely, as Restitution blessings. **Acts 3:24-26.** . . . f. "First the Blade," **Represents**, the Earthly Children of the Kingdom of God—The Human phase. Psa. 45:16; 115:16; Isa. 54:13; Rom. 9:26.

The "First," signifies **earthly blessings** to the Earthly Class (Rev. 22:12), as his works **then** shall be. The Blade—Stock, is first produced by the soil, and in this age.

g. "Then the Ear," **Represents**, the Spiritual or Angel phase of the greater Kingdom. Psa. 68:17; Gal. 5:22; Heb. 1:6-7.

The "Ear" for the Corn, implies **Spiritual Blessings** for a Class higher in the Scale of being, than the Blade; for, the **spiritual class** will be **born of the Spirit** of God at the Resurrection; **being begotten** of the "same Spirit" during death. This **Class** will be justified **under the Law** Covenant, out of Israel (Luke 18:11-14; Heb. 11:34-35). Also **a class justified under the Grace** Covenant, out of the Gentiles (Acts 2:38-39; Heb. 11:39-40). Two Classes on the same stock—Two Ears.

h. "Then the full Corn in the Ear." **Represents**, "by full Corn" the Divine or **Immortal Phase** of the Glorious Kingdom. Rom. 2:7; Heb. 1:8-9; I Pet. 2:9-10.

The "full Corn" Fully Ripe—"Saved to the uttermost"—of the "High Calling." **Represents**, **those saved to the**

uttermost—of the **High Calling**—who have fully consecrated their Soul, Mind and Will, faithfully until death (privately not publicly) (Luke 18:13-14). These, the High Calling Class.

i. “Putteth in the Sickle,” **Represents**, Gathering in his Jewels, from each Phase of his Kingdom. Joel 3:13; Rev. 14:15.

“Putteth in the sickle,” signifies gathering the whole **Harvest**—The Blade (stocks), the Ear, and the Full Corn: all “that nothing be lost” (John 6:12). To get a profitable crop of Corn, The Blade (stocks) should be gathered early and “First”—first resurrected. This gathering includes the “Ears,” and “Full Corn,” in the ear. Then, in the “due time,” from the stocks the Ears are husked, full of Corn. And the **Third Crop** is gathered, when the “Ears” are shelled, and put into the barn—“My Barn.” Three Crops in One Harvest.

j. “Because the harvest is Come,” **Represents**, The Harvest of the Millennial Age—to the end of 1000 years. Gen. 8:22; John 11:25-26; Phil. 3:10-12; Rev. 14:15-16.

This Harvest, is the gathering of three full Crops, grown during the Millennial age. The three Crops will be gathered in an inverse order of their development (Matt. 19:28-30; Mark 10:29-31; Luke 13:29-30). The Early Class (blade) in the Resurrection, will develop first, but will be gathered (used) by the Sickle (Spirit) (Eph. 6:17) **Last**. And the Heavenly or Divine Class, will develop “Last” in the Resurrection, but will be gathered, by the Holy Angels “First,” in this harvest. Matt. 13:39, 41, 49.

The Angels who sinned will be judged, and gathered (I Cor. 6:3), by the Heavenly Divine Class during the middle of the Harvest. This Class will act with the Holy Angels. The Parable of the Sower in Mark 4:3-8, is explained in Matthew’s Parables. The Parable (Mark 4:30-34), of the Mustard Seed, and (Luke 4:31-32), is explained in Matt. Parables. And the Parable of the Wicked Husbandmen (Mark 12:1-12), and “What Polutes” (Mark 7:15-23), is also explained in Matthew’s Parables. And the Parable of the Hidden Candle (Mark 4:21-25) in Luke’s parable Page 132.

6. PARABLE OF THE FIG TREE LEAVES. Mark 13:28-33.

Glossary.

The scene of this Parable is laid in the Resurrection Dispensation, and applies to the resurrected **Jewish people in Particular**, and the **world in general**. Jesus was about The Temple in Jerusalem, only a few days previous to his apprehension and crucifixion. His disciples called his attention to the Temple, and he then foretold its, and their destruction, **because of their sins as a nation**, and their treatment of himself as their prospective King: when at the same time he knew of **his death and resurrection** and all the people, which must take place ere his Kingdom would be established, and himself on its Throne.

But his disciples **knew not these things**, and asked him, to tell them **when these things shall be?** And what shall be the **Sign** of their fulfillment? He told them **then, the Sign** of the **destruction of their nation**, with all the Nations; and, after the resurrection of themselves, and all the Nations; will, Come the establishment **again on earth**, of all the Nations. Then he tells them of the afflictions and **trouble coming**, such as there never was from the beginning of **Creation, unto that time**, neither shall be so again. He quotes Daniel the Prophet, to prove these things. And tells them **they shall see them**, when they shall be resurrected, just as Daniel **had prophetically seen them** (Dan. 9:27; 10:10-21; 12:1). Then to prove all he had just told them; he **illustrated it by this parable**.

a. "A Fig Tree," **Represents**, the Jewish Nation, soon to be destroyed. Psa. 137:5-6; Jer. 7:29-30; 13:27; Matt. 23:37-39.

Our Lord frequently took the Fig Tree **as an emblem** of God's Chosen people. This tree is the very **first tree to show fruit** in the spring. It bears two or more crops a year (the thousand year-day). It has the largest leaves of all fruit Trees. **It was planted** by God in Eden, and perhaps the "forbidden fruit," that Eve ate, and gave her husband. And probably by it stood the "Tree of Life" (Gen. 3:3-7). Both trees in the "midst of the Garden." **One then to represent** Adam, and **the other** Christ (I Cor. 15:46-49). Both to represent the whole Race—**Lost, then Saved**, when all the Earth is made Eden (Isa.

51:1-3). "The Garden of the Lord"—"The Garden of God." **And will again** (after the Resurrection) be planted in the "midst of Eden." Gen. 2:8-17; 13:10; Eze. 28:11; 31:9, 16, 18; 36:33-36.

The Jewish Nation (Zion) went down A. D. 70. Since then they are dead, but they will come forth in the resurrection along with other nations as the above scriptures imply.

b. "And putteth forth leaves," **Represent**, here the Resurrection "of the whole house of Israel." Jer. 32:39; Eze. 37:14; Hose. 6:4, 15; I Cor. 15:42-43.

When their resurrection time comes, "the whole house of Israel will be brought up out of their graves" again (Eze. 37:4-5); and, they anti-type the resurrection of the whole Race—that is—as **they will be raised**, so will the whole Race be raised. The Israelites do not know the Lord **now**, because they are all dead, and "the dead know nothing," **neither did they know him "then."** But Ezekiel says, "then" when they arise to life again "**they shall know that I am the Lord.**" Eze. 37:13.

c. "Ye know that summer is near," **Represents**, the time of her punishment is nearly ended. Lev. 26:18, 21, 24, 28; Psa. 23:3-6; Isa. 55:6.

As the summer season is near, when the Fig tree **begins to fruit**, and leaf out, so is the Kingdom of God (of the third Heavens) will be near, **when Israel shall be brought out of their graves** (John 5:25-29), and **return to their promised land**. Reckoning from the time they were carried away into Babylon 606 B. C., their "Seven times" punishment of 2520 years, will end in 1914 A. D., providing the "seven times" of Lev. 26:18 to mean seven years of days. And allowing a "day" for a year (Eze. 4:6-10) and allowing 360 days for a year of Lunar Time, as the Bible Chronology indicates in many places, would bring the Resurrection of the Jews, and their return near at hand—1915 to 1925 A. D., when their "Double" punishment must end. Isa. 40:2-3; Jer. 16:18; Zech. 9:9-12.

d. "When ye see these things come to pass," **Represents**, the things he had just spoken of, as the **Stars of heaven falling**; the Son of Man **coming in clouds**, with great **glory and power**; and the Angels gathering God's Elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Psa. 34:15; 66:4-5; Mark 13:20; Rev. 1:7.

When his hearers and ourselves have risen from death, and they see their own nations (the Fig tree) coming to life, and see the "Son of Man"—the same Jesus they put to death, Coming in clouds with great Glory and Power; **then**, and not until then, will we see the Kingdom, **they and we have** been looking for **set up**; and they be gathered into it, "gathered as a hen gathereth her brood under her wings." The very expectation and blessings they **would have received then**, if they had not crucified their King (Matt. 23:36-39). Our sins delay all our blessings. Yet **our sins do not interfere** with God's Plans. He knew how the Race would sin, before he created Adam.

e. "Know ye that it is night even at the doors," **Represents**, the Kingdom—their Kingdom—to bring on the great tribulation. Dan. 12:1; Matt. 24:21; Rom. 2:8-9; Rev. 11:18.

When **the Resurrection**; first, of the Israelites, begins to take place, represented by the Fig tree putting out **fruit and leaves** (which is the earliest tree in the spring to show signs of life), so when the Jewish dead begin to come forth, they and their governments will be "the First Fruits of the Resurrection" (Col. 1:15-18), we can truly say, the Kingdom is near—"even at the doors." Hence the Jews must be the "**first fruits**" of the resurrection, that is—rise before "the rest of the dead," and then "see these things." We must **love God supremely**, and **serve him the best** we know how, by, studying his word, to also obtain that opportunity of seeing "these things."

f. "This generation shall not pass, till all these things be done," **Represents**, the nations that put **him** to death, and that generation of it **then living**, will not pass away, **then**, but shall see all these things done. Job 19:26-27; Psa. 17:15; Rom. 10:2; 1 John. 3:2.

When "these things" take place, the Jewish people, "this generation"—**the nation attending his teachings at that time**, will be resurrected, and then see all these things come to pass. How can this saying be true, unless, we **accept the doctrine** of the resurrection to life again, of **all the dead**? Yea verily these all will be **awakened** from the dead to life again, and **will all see**, and participate in the great events of that age. If "these things" are to occur now, in this age, as many silly good people think, it **must be before** the Resurrection, when that

“generation”—the Israelites, will have been dead and “in their graves,” at least Eighteen Centuries.

But we accept the Bible doctrine, and then we will all see how reasonable his declarations, and how true “these things” can be. The Scriptures do not speak of future Probation as we nowadays are forced to understand it, but the Scriptures speak constantly of it as the work of the Resurrection Age—The principal Gospel age—The World’s Trial Day.

g. “Heaven and Earth shall pass away,” Represents, The Heaven and Earth changed, by having its present “order of things” “pass away,” for a “new Heavens and Earth fit for Righteousnes.” Isa. 42:9; 51:6; 65:17; Rev. 21:1.

“The earth endureth forever” (Eze. 1:4). But the present order of “these things” physically and morally, that has existed since the Flood, will pass Away, and they will be made into a “new Heavens and new Earth” (II Pet. 3:12-13). But how slow we are to believe, in the Bible concerning the New order of Things.

h. “My words shall not pass away.” Represents, God’s word, for whom He was speaking. Psa. 100:5; Isa. 40:8; 51:7-8.

Our Lord said his words shall never pass away. “I speak not my words, but the words of my father” (John 3:34; 7:16). Those who heard him speak, will “then” remember his words. And so will we remember hearing “these things.”

i. “But of that day and that hour knoweth no man,” Represents, By “no man,” a dead race, who cannot know. Job 14:21; Eccl. 9:5, 10; Isa. 63:16.

No man knows, nor the Son, nor the Angels; but The Father. It implies that they did not know the time then, neither have they known it since, as they are dead, neither do any know it now. But it is because the time (day and hour) of the Resurrection is not revealed. That time fact belongs to God only. It is of no advantage to the Angels, as they are not under the death penalty, and have no personal interest in this time. A knowledge of the time would be of no advantage to the Race, as they (with few exceptions) will be dead when the time arrives, and when they arise, the time will be passed. When the “Due Time” Comes, it will be revealed to Angels, and perhaps the Son

will know it before the "Due Time." And when the Race comes forth, they will know.

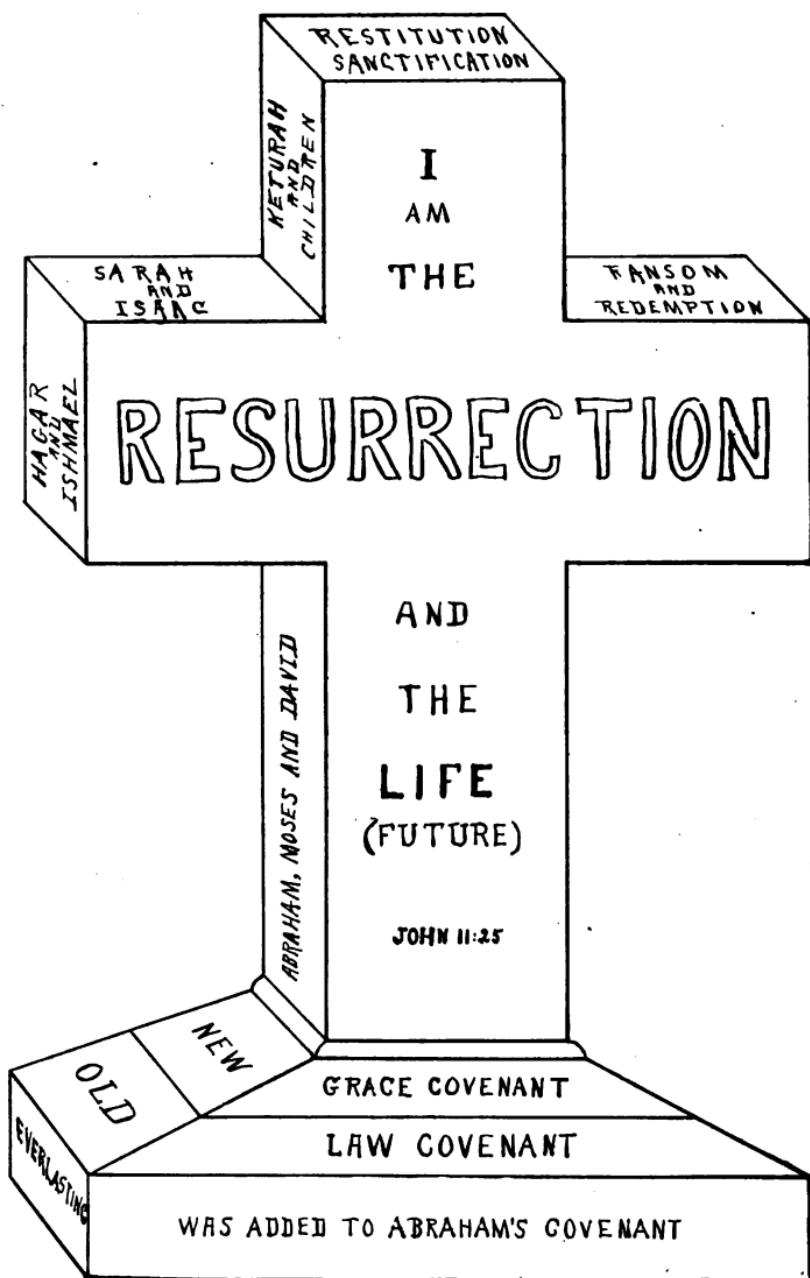
j. "Neither the Son, but the Father." **Represents**, The Son of Man, and God. I Thess. 5:2; II Pet. 3:10; Rev. 3:3.

Perhaps (and no doubt it is true) he—the Son, knows since his Resurrection to a Spirit Immortal Being—"Son of God," but he did not know it, he says then, while he was only the "Son of Man." The facts of the second Coming of our Lord, and the Resurrection of the dead, are fully revealed, but the times of these events, are not revealed in the Scriptures. God has revealed every feature of his plan, except this feature of resurrection time, and he would have revealed it, if it was of any benefit to his creatures. There may be other facts, and no doubt there will be such, to be revealed in the Resurrection times—in God's "Due time." For God loves his "considering" Children, so he "will hold no good thing from them" who obey him.

k. "Take ye heed." "Watch and Pray, for ye know not when the time is." **Represents**, A plea for all to watch and pray, so as to be ready. Isa. 21:5-9; Heb. 2:1; Col. 4:2-5.

Our duty, and best interest is to "take heed," and watch and pray, especially to "Watch," until death takes us. Then we will be looking, when we come to arise, as it will be our next conscious hour after death. The next four verses give the reasons for the above parable, from "even until morn." Mark 13:34-37.

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the Royal Diadem
And crown Him Lord of all.



“The Sun of Righteousness.”



Parables in Luke

2. THE PARABLE OF THE GOOD SAMARITAN. Luke 10:30-37.

Glossary.

The scene of this Parable is laid in all the Three Dispensations, and sets forth the Doctrines of the Fall, Ransom, and Redemption of Man. The Parable of the Sower (Luke 8:5-8), and explained by our Lord in vs. 11-15, is given in Matthew's parables, page 14. The "Good Samaritan" covers the same "field" as the "Sower." The Good Samaritan doctrinally traces the Race from its Creation to its Redemption from sin and death. This deals with the man, that with his culture.

a. "A certain man went down," Represents, Adam from his innocence, and unto his fall. Gen. 2:9-20; 3:9-12; I Cor. 15:22-45; I Tim. 2:14-15.

"Who is my neighbor?" was the question asked, by the Lawyer, that brought out this parable. The answer then is, the whole **human family is our Neighbor**, and requires our assistance through Love, and our sacrifice, whenever we see it is needed. Selfishness too often leads us to say, I am not my brother's keeper. I have enough to do to care for myself. We are commanded to do good to all men, especially to the "household of faith" (Gal. 6:9-10). **Adam went down**, when he partook of the forbidden fruit (Figs), and became a sinful man, and entailed his sin to his posterity. He was created perfect, and declared good. b. "From Jerusalem to Jerecho." Represents, this Life, from birth to death. Deut. 28:66-68; Luke 16:25; II Tim. 2:3-4.

This Life is a very short one. It is compared with the distance from Jerusalem to Jericho, a very short distance, infested with thieves of various kinds, that rob the trav-

eler of much pleasure or health and money. It was a delightful road, smooth and "down" hill. It ran from a religious city to a wicked one. It was traveled by all classes. It gives us the best description of human Life imaginable.

But the next life, in some things, and to some people will be very different. "No thieves or Lions therein." It will be longer, and at times uphill. The same classes will be there, traveling on different Plains. Like this Life, it has pitfalls, some on this side and some on the other side, of the uphills. These pits, in the third dispensation, are bottomless, while those of this life are not. Satan will be cast into the first one at the gate, "*Dante's Inferno*." And would never get out again, but through God's goodness. But Satan is "Cast in the bottomless Pit," and God's goodness prevents him sinking farther than his (Satan's) "Inferno." And he would never get out again, but God will release him for "a little season" when he will again be cast then into the Second Death—The Lake of Fire (Rev. 20:2-3, 7-10). The next life is to be a highway of Holiness. Isa. 35:8-10.

c. "And fell among thieves," Represents, by Thieves, Satan, and the fallen Angels. Matt. 13:19; I Cor. 5:5; I Thess. 2:2; Rev. 12:9.

Satan—the Adversary—the Devil, under the guise of a serpent, deceived Mother Eve in the Garden of Eden, by telling her a little Truth mixed with a big lot of falsehood by saying, "Thou shalt not surely die." God knows better than to do it, and thou shalt then know good from evil. The first was a lie, while the last has a little truth in it. Adam knew some "good" but had not known any evil, although his posterity has not known any good yet, they never had any opportunity to know it.

d. "Which (who) wounded him, left him half dead," Represents, the effects of Adam's Sin, and it is growing worse since Adam. Gen. 2:17; Rom. 5:12; 13:14; Jas. 1:14-15.

The Race was wounded in Eden, and half dead when our Lord came to die for the Race, that we might live again. The same misrepresentations are made by most Religious teachers in these last days. They say, death is not death ("thou shalt not die"), but is an open door to a greater life, in a heaven of Bliss, or in a hell of conscious Torment. And a large majority of religious people believe

and defend this falsehood of Satan, unto this day of light and knowledge. Oh! when will their eyes be opened?

Paul says, "The wages (penalty) of Sin is death" (Rom. 9:23). And Ezekiel says, "The Soul that sinneth, it shall die" (Eze. 18:4). Jeremiah says the same thing (Jer. 31:30). Our Lord says, "I am Come that they might have life"—*Zoe*—Eternal Life (John 10:10). But, man is so steeped in sin, that it is easier for him to believe a falsehood, "and be damned." II Thess. 2:11-12; I Tim. 4:1-2.

e. "By chance a certain Priest came that way; he saw him and passed by on the other side." **Represents**, by the Priest, the **Mosaic Law**, that cannot save, but kills. Jer. 2:8; Zeph. 3:4; II Cor. 3:6; I John 5:17.

A Priest came along, a **representative of the Law** Covenant, and instead of helping the man, it or he for **policy's sake passed on**. Because the Race (the man) was wounded (half dead), the Law could not help a dead man (Race). The Law **Covenant was good**, but the Race **was as good as dead**. Law was for the living, to give them power to live forever. **So the Law did well** to look on, and then stand back (pass on the other side).

f. "A Levite also came and looked on, and passed by on the other side." **Represents**, by the Levite the Sacrifices of the Altar, which could not heal, but simply "covered" the wounds yearly by an Atonement. Psa. 51:16; Isa. 43:23; Mal. 3:8; Heb. 10:4.

The Levite did the same thing the Priest did, "looked on" and passed by. He was a **representative of the sacrifices offered** daily for their yearly sins. So the poor wounded man (Race) received no present help from the Levite sacrifices. Thus Our Lord shows that the Law of Moses, or the Sacrifices of the Levitical Altars, could not **permanently heal** a mortal wound of the Race. Not that the Law, or Sacrifices were insufficient, but that the **Man's wound was such** that they could not heal him of a deadly wound. **The wound is mortal.** And the sacrifices could only mollify.

g. "But a Certain Samaritan as he journeyed, came that way." **Represents**, by the certain Samaritan, Jesus, who tried apparently to heal the Race. Job 36:15; Rom. 5:18; 8:3; I Cor. 15:22.

But Jesus the true anti-type, in due time, after the Law and Sacrifices; came along and took the Race in hand

see what he could do for it (him). Our Lord while here, went about doing good to every one he met who needed help. He did not put forth extra effort, or go out of his way to help any outside of his own people, in his own land of Canaan, though they needed as much help as the Israelites did. (But the suffering world will get in the resurrection what they lose in this life). But Jesus did enough to show that he has power and love sufficient to heal the whole Race, in due time. His miracles were to manifest his Power and his Love of the Race. John 2:11.

h. "He had compassion on him, bound up his wounds, poured in oil and wine" (Olive Oil and Grape wine), Represents, by these acts of Compassion, his Sacrifice, Sealed with his Blood (wine), and the earnestness of the Spirit (oil). Psa. 49:7; Isa. 53:2-5; Matt. 20:28; Rom. 8:3-4.

Jesus made an Atonement, which "Covers" the Race in death, but now binds up our wounds through sympathy; the which he learned by being himself wounded (Isa. 53:4-5), that through his sufferings we might be healed (Deut. 32:39; I Pet. 2:24). The good deeds of our Lord aroused the hatred of the Pharisees—The Episcopal Religionists of that day.

i. "And set him on his own beast," Represents, by his own beast, his Flesh. And the taking of the wounded man on his own Beast with him Represents, Jesus' sharing the Curse with the Race. Deut. 23:4-5; Mal. 3:9-10; Gal. 3:13.

His own beast, representing his Soul, on which all the wounds of the Race are laid (Mark 14:34; I Pet. 2:24). This shows that, while Jesus was in the Flesh He was Human and not Divine. Therefore our sins were laid on him. Isa. 53:10-12.

j. "And he brought him to an Inn, and took care of him." Represents, by the Inn, the Grave (*Hades*), where the Race is safe until the Resurrection. Psa. 88:5-17; Hos. 13:14; Rev. 11:9.

The Inn where he was taken, Represents, the Prison house of Death, where the whole Race is safely housed, until the Lord returns, at his Second Coming. Isa. 42:6-7; 49:8-9; Zech. 9:11.

k. "When he departed he took out two pence, and gave them to the Host, and said, take care of him till I come again," Represents, by the Two Pence, the Ransom and

the **Redemption**, paid for the **Race**. Isa. 35:9-10; John 5:27-29; I Tim. 2:6; Rev. 7:14-15.

The Host, **Represents**, Divine Justice who holds the **Race in the Prison House**, until Divine Mercy (in our Lord's return) comes to open the Graves (prisons) and let the Prisoners go Free (Eze. 37:12-14; Acts 24:14-16). That is the "Hope of our calling" (Eph. 11-18)—The Resurrection, and the Restoration of the **Race**, was believed to be the only hope of a Future. And Jesus said, the **future rested with him**. John 11:23-26.

l. "When I come again I will repay thee." **Represents**, Christ's Return, or His Second Advent. Psa. 82:3-4; Isa. 51:11; Jer. 22:16; Rev. 22:2-6.

Justice **holds the Key** to the Prison House, and will **give it** to the Good Samaritan when he and Divine Mercy returns to bring the Prisoners out (Isa. 42:6-12), and then heal them, as the re-payment. Rev. 22:12.

m. "Which of these **three was neighbor** to him who fell among thieves? And he said, he that showed mercy on him. Jesus said go thou and do likewise." **Represents**, Jesus Christ as the only Saviour, and **represents our part in the Healing** of the Race. Psa. 40:8; Luke 10:37, 22:42; Heb. 10:7; I Pet. 3:9; I John 4:20.

This teaching shows that the **World of Mankind is our Neighbor**, and not merely our next door friend. To help any who are suffering, and in need. If the time and money that is spent in trying to Denominationalize the World today, were spent as suggested by the Good Samaritan, the world would get a wonderful uplift; and, be better off without any Churches at all as now run. What a lesson of Pure and Undefiled Religion! James 1:27.

3. THE PARABLE OF THE IMPORTUNING FRIEND.

Luke 11:5-10.

Glossary.

The scene of this Parable is laid in This Life, and reaches in the Resurrection Life, for the Rewards. For He had just taught his **Disciples how to Pray** (vs. 2-4). It sets forth the Doctrine of Importuning, and prevailing **Prayer**.

a. "And he said unto them, which of you shall have a friend," **Represents**, by a friend, the Disciples—his earn-

est followers, and Jesus, who is the friend that sticketh closer than a brother. Job 19:21; Prov. 18:24; Luke 7:34; John 15:15; III John 13.

Jesus, after teaching **his disciples how to pray**, and giving them a form of Prayer (vs. 1-4) gave **them this Parable**, to set before them the doctrine of prevailing Prayer; how it should be conducted; what to ask for; and, when to expect an answer to our prayers.

The example he gave preceding the Parable, **acknowledges** God in Heaven, then **we to ask God** for the **Coming** of his Kingdom **on Earth**, and that **his will be done here** in that Kingdom, as it is **done now in Heaven**. This implies **his will is done** in Heaven by the Angels, as there are no other intelligent beings there. Not even Enoch or Elijah, for neither of them have been raised from the dead. **For, Jesus was the "First Born from the dead."** Col. 1:15-18.

When the dead are restored to life again, and God's Kingdom is established, **his will is to be done here** as it is now done in Heaven. **This doctrinal truth** he teaches us to pray for importunately. We are to **continue to pray** and Watch (Psa. 102:6-7; Heb. 2:1). Then he appeals to them, and shows them the reasonableness of continuing to Pray for his coming Kingdom (and not the bogus Kingdom of today) while we live (Luke 9:62). The blessings that **now come through prayer** are forecasts of **greater and sweeter blessings** of that Kingdom.

b. "And shall go to him at midnight," **Represents**, by midnight, the depths of **Sin and degradation, and death.** Job 34:20; Ruth 3:7-11; Rom. 5:20-21.

Our Lord **appeals to us** through his word (the Bible), the same as **he did to his disciples**, by this parable, the the necessity of Prayer. Prayer is **necessary** to conduct our **worldly affairs**, to daily look to him, to **guide us by** the Holy Spirit and to keep us **ever mindful** of his Coming Kingdom.

This going at Midnight, implies, that Physical, Moral, Intellectual and Religious **needs are so great** in this dispensation, as it is near its end, and the dawn of the Resurrection is near at hand. Here the Midnight call or cry is **about equivalent** to the Midnight Cry in Matt. 25:6. But the **two requests** are for **different purposes**, to different classes, and at different times. That "cry" was for blessings of his Marriage **witness and feast**, by his "Companions," or "brethren" on the Heavenly Plain,

and in the Resurrection Life, as the time of the establishment of his Kingdom. But this Midnight Call is in or near the Resurrection morn, when the Raised World will need food, and will have to be fed by this Friend, Jesus Christ, our already risen Lord.

The Resurrection Day is the Lord's Day, and all of God's days have **night, in the first half** of them (Gen. 1:5; Dan. 8:26). The thought here as "midnight," is the Resurrection morn, when just before the raised world will have to be fed by Christ, will be perhaps by Miracles (Matt. 14:15-21; Mark 6:34-44; Luke 9:10-17). **There will be Billions of people who will need food immediately**, after that "midnight" Call or Cry. Unlike the Calls for food from the benevolent who have plenty, and to give it, after Disasters.

c. "And say unto him: Friend lend me **three loaves**," **Represents**, our Lord's plea for the Three Classes of his Friends—the Rising Race. Psa. 37:25-26; 102:1-2; John 6:35-39; 7:37.

He will have a Race to feed. **And two** Earthly Classes of **Friends** to feed with his "flesh" and "blood" (John 6:54-56). Since our Lord's resurrection, and ascension, he is our **High Priest**—"Mediator of a better **Covenant**" than the **Law Covenant** of which Moses through Aaron (his brother) was its mediator. Dear Reader, **do not think** the New Covenant of Paul in Heb. 8:8-12, **is the same** as his "New Testament" or "**Covenant**" in Heb. 9:15-20. The New Covenant of Jer. 31:31-34, and of Paul, Heb. 8:8-12, is the New Covenant **represented** in the High Priest's **Ephod**, attached to his **Robe** (Ex. 28:6-12), and **this Covenant** will take the place of the **Law Covenant**, and the **Grace Covenant**—Double Breastplate.

The (**Law**) Covenant, **is represented** in **Hagar** and her **son**; and the **Free** (**Grace**) Covenant is **represented** in **Sarah** and her **son**. Both of these Covenants are **typified** in the Double Breastplate (Ex. 28:15-25). These, says Paul (Gal. 4:22-31), are the **two** Sons representing the **two** Covenants. The **one** Ishmael, **represented** the Bond (**Law**) **Covenant**, and the **other** Isaac **represented** the **Free** (**Grace**) **Covenant**. See these two Covenants explained fully and clearly on page 62. These were added to the **New Covenant** (**Ephod**) because of transgressions till the "Seed" should come; to whom the promises to all the families were made (Gal. 3:19). And it (the double Cov-

enant) was ordained by Angels in the hands of a Mediator. The Angel that ordained this double Covenant, did it through Moses (Ex. 23:20-25; 32:34; 33:2). That "seed" has not yet come. When the "Seed" Comes (Christ and his Church—his Body), which will be in the Resurrection morn, then the New Covenant (Heb. 8:8-12) will obtain thereafter and the Bond and Free Covenants (double) "will be ready to vanish away." Heb. 8:13.

The **Abrahamic Covenant**—"The Everlasting Covenant," typified by the Robe of the High Priest, and the **New Covenant**, typified by the Ephod, are without Mediators. The Abrahamic Covenant was sealed with an Oath; and the New Covenant will be sealed with the Finger of God; be written thus in their hearts, and in their minds, of Israel and Judah, and God shall be their God, and they then shall be his people. Jer. 31:31-34; Heb. 8:8-13.

And this New Covenant is to Judah and Israel, and will by them (Israel and Judah)—"Bless all the families of the Earth" (Gen. 12:1-3). Thus you see, the Abrahamic Covenant (Robe) will have fastened to it, the New Covenant (Ephod), and, the Bond Covenant (Old Testament) and the Free Covenant (New Testament) will be "added"—made new (Jer. 31:31). Hence the Law Covenant, and the Free Covenant, families represented by the Double Breastplate, will have in this Age, each a Mediator—Moses or rather Aaron, and Christ. Their mediatorial work is done in this dispensation, and done especially to them. Rom. 3:25; I John 2:2; 4:10-11.

After these Covenants, wives and children, Abraham had another wife, and six children, and ten grandchildren (Gen. 25:1-4). Abraham's grandchildren were always reckoned in his family as his Sons (Gen. 25:4). Now if Ishmael and his Sons, thirteen in all (Gen. 16:11-16; 17:20; 25:12-16; 36:1-5), and, Isaac and his Sons, three in all (Gen. 17:19; 21:3, 12; 29:1-30), Represents the two Covenants (Law and Grace) (Gal. 4:22-31), then Katurah's six Sons and ten grandchildren, sixteen in all (Gen. 25:1-4), must represent the other Covenant—The New Covenant's Families, obtained through the Mediatorship of Faith-Full "Israel after the flesh," and by the Advocacy of Christ and his Body—The Church. These **Classes of Intercessors**, will sum up **Thirty-two Sons** of Abraham. Hence, Three thirty-seconds of the Race, will arise Spiritual Beings, and Twenty-nine thirty seconds, will arise

Human Beings. Notice, all will be raised on the Human Plain, except the Isaac Class—the “Sons of God.” Gal. 4:31.

d. “For a friend of mine in his journey is come to me, and I have nothing to set before him.” **Represents**, for “a friend” the Race, has come to Life, and Christ feels a conscious conviction of **needed food for the risen Race**. Deut. 15:7-8; Matt. 6:7-8; John 3:29; 15:14; Eph. 4:28; Jas. 2:23.

Love, will prompt the possessor of that Love, to administer not only to a friend, but to a stranger as well, and at all times even to the “midnight” hour (Prov. 18:24; Luke 10:33-35). Thus we become **members in the “body of Christ,”** and will assist him, in “blessing all the families of the earth,” when they will need those **blessings**.

e. “And he from within shall answer and say, Trouble me not,” **Represents**, a great Cost on God’s part. And while he is under no obligations to the Race. Isa. 51:1; 63:1-4; Matt. 20:28; I John 2:2; Rev. 6:9-10.

“Trouble me not” implies the **sacrifices is made**, the **Bread is baked**, the **Table is full**, and the **Provisions of blessings** are all ready. All will be served in the morning. **Come then** and “trouble” me not now. Jesus the Lamb **was slain before**, the foundation of the world. John 17:24; I Pet. 1:19-21; Luke 22:29-30; John 33:53.

f. “The door is now shut, and my children are with me in bed, I cannot rise (now) and give thee,” **Represents**, Jesus’ death, and the Church’s death—his “Children with him.” Gen. 3:24; Psa. 122:6-8; Rom. 5:12; I Cor. 15:21-23.

This expression—“And the **Door is now shut**,” implies that God’s **Storehouse is now full of Blessings**, and they will be given out to all who will come early in the Resurrection Morning (Psa. 90:14). “My Children are all in bed with me,” also implies that the **Race**, when Resurrected, there will be **some children, yet in death**, as “children of God”—“Elect Lady” and her “children” (Rom. 8:16, 21; I John 3:1, 10; II John 1, 13). **These will have a resurrection** soon after the **Race** is Resurrected. “Over these (children) the Second Death **hath no power**.” Because, they get a “better Resurrection.” Heb. 11:35; Rev. 20:6.

g. “Though he will not rise and give him, because he is

his friend, yet because of his importunity, he will rise and give him as many as he needeth." **Represents**, the future Blessings will come to all for the asking, and not for debt. Gal. 5:4; II Pet. 3:9; Titus 3:5.

The future blessings for mankind, are prepared and ready beforehand. And implies, that all are already asleep with him in death (Isa. 26:19; I Cor. 15:16-20). But all will be raised. I Cor. 15:21-23.

h. "And I say unto you, ask and it shall be given you," **Represents**, that God as having Blessings prepared, and he is ready to give them out. Deut. 32:7; Psa. 2:8; Jer. 50:5; Zech. 10:1; John 11:22; Jas. 1:5.

The asking here is in this Life, and continual asking in hope, may secure the Divine Life Blessings of the highest order in the Resurrection.

i. "Seek and ye shall find. For he that seeketh findeth." **Represents**, That God's Blessings for all at present are "hid," but, can be found and had by "seeking" in God's "due time." Psa. 27:4; Jer. 50:4-5; Amos 5:14.

Seeking is enjoined now, Finding then. This is the Divine Life, that we "shall find" presented to us.

j. "Knock and it shall be opened. For to them that knocketh it shall be opened." **Represents**, that God's Storehouse shall be opened in his "due time," soon in the Resurrection morn. Psa. 118:19-20; Mal. 3:10; Luke 12:36-38.

Properly knocking at "the Straight Gate (Luke 13:23-24) in this life, will secure entrance to the Immortal Life, by "Begetting" in Death—Womb of Eve—Mother Earth, and "Born" from there in the Resurrection morning.

4. THE PARABLE OF THE KINGDOM OF DEMONS (DEVILS). Luke 11:21:22.

Glossary.

The scene of this Parable is laid in the Present, and past dispensations. It teaches the Doctrine of Devils, trying to Rule, by Falsehood and Deception as the Princes of the Kingdoms of the world (John 12:31; 14:30). In this chapter Luke 11:1, Jesus utters **Three Woes**: against the Pharisees for their unbelief in a Future Probation—Judgment—Trial—*Krino*, while they believed in a resurrection of the Dead (Luke 11:42-44). Then He gave them **Four**

Parables to prove, there will be a future trial of the Race (Luke 11:5-10; 11:21-22; 11:29-32; 11:33-36). Then he answers the Lawyers, by **Three "Woes" against themselves** (Luke 11:45-52). The woes in Matt. 23, are **against their works**. See page 80 of this Book.

a. "A Strong man armed," **Represents**, Satan, who has Ruled this world unmolested since Adam. I Chron. 21:1; Job 1:6-12; 2:1-7; Psa. 100:6; Zech. 3:1-2; Matt. 4:10; John 13:27; Rev. 20:2-7.

In the first dispensation, Satan had his own way. God did not interfere until the end. These fallen angels polluted the Race by marrying the "daughters of men," and raised a mongrel race of Giants—"men of renown." Then God sent the Flood and drowned them all. Satan again appeared to Job, who lived before Abraham's time, and interfered with Job's person, and family, and prosperity. He appeared again to Israel nation in Zechariah time, and again to Jesus. He appears at the present time in Crazy men and women, and in extremely wicked men. Our Lord says, Satan is armed—well armed.

b. "Keepeth his Palace," **Represents**, the Human heart of the Race. Luke 22:31; John 13:27; Acts 5:3; I Cor. 5:5; Jude 9; Rev. 2:9-13.

Satan's Palace that is in the air (the Spiritual and Moral atmosphere), and he all the time **works in the hearts** of men—"children of disobedience," and shows his evil influence in the **lusts of the flesh**. But God through his mercy will **change the Human heart** of all who will turn to him, to be raised in the Resurrection, to that high Plain, up together and make **us sit in heavenly places** with Christ. Eph. 2:1-7.

c. "His goods are in peace." **Represents**, the sinful natural attributes of the Race, as his goods, that are overcome in death. Psa. 106:37-38; Luke 11:18; John 14:30; II Cor. 11:14; I Tim. 1:20.

Satan controls the world in his own way, and the world gets so accustomed to his rule, they take to his rule and himself readily, and roll his rule "as a sweet morsel under their tongues." God has given him this control, for the future benefit of all mankind; though it will **eventually cause** Satan's destruction with many of "his angels," and some of the Race. So all the world is asking for peace, and are using means (by building warships, etc.) **to keep the peace**, but at the same time the animal passions are

ready at all times to go into mob-violence, and **to kill each other without reason or mercy**. These devilish propensities are in evidence in times of calamities, and Trades Union Strikes. Also they are especially manifested in the **hatred to the Poor Negro Race**.

d. "When a stronger (one) than he comes," **Represents**, Christ who is to come and remove Satan. Matt. 9:33-34; Luke 10:17-20; Acts 26:18; Rev. 20:2-7.

Satan—the Devil, **has such control over mankind**, it seems **useless to try to convert the world**. It is surely useless in this dispensation. If it could be done in some plausible way, it would have to **be done over every generation of 33 years**. Let Satan have his way, and it can be done **easily**. That is, the world could be converted to **Church-anity**. Satan is an Angel of "Light" today, to the Christian world, and if **he could better control the hearts of the Ministry**, he could soon convert the world. Christian Union is seen today through his smoked glasses, to be the means of converting the world. But when the "stronger one **comes**" the second time, without (dying for) sin, unto salvation"—Resurrection, **then the world resurrected will be converted to him**. A nation and more will be converted in a day. Psa. 19:7-10; Isa. 60:4-5; Acts 15:13.

Christ Jesus, who was Michael the Archangel, is to be much stronger than Satan, who is from Lucifer, another Archangel. Satan is the Prince of this world (dispensation), and Christ is to be Prince of the world to come, and then Prince to all eternity. But Satan will be destroyed, unless **he repents in sackcloth and ashes, and reforms**. But the Scriptures hold out no hope or intimation that **he will reform**. This probably infers, that he will be bound by the stronger one. Rev. 20:2.

e. "Divideth the Spoils." **Represents**, the Christ restoring man to his original perfection and dominion of Earth. Isa. 53:11-12; Micah. 4:8; Luke 13:16; Rom. 16:20; I John 3:8; Rev. 12:9.

This means, that when Christ Jesus takes his right to reign, he will first bind **Satan** (Rev. 20:2), and take from "him all his armor." Satan trusts in **his own strength**; in **his Angels**, and his long title; but they will all be taken from him and **divided among the children of men**. Adam and all his descendants **will be there**, and each share his or her allotted blessings. Any who will not conform to

the rules of King Jesus, will be destroyed in the Second Death.

Just at this time, Jesus was casting out a devil, and it was dumb. That is, the man was dumb, out of whom the devil was cast. "Some said he cast out devils through Beelzebub, the chief of devils," vs. 18. Beelzebub was a Heathen god of Flies. So thus they cast their slur upon Jesus. Oh! **the depth of human depravity.** Every humble Christian should "cry how long" "dost thou not Judge and avenge our blood on them that dwell on the Earth." Rev. 6:10.

This Kingdom of Demons or Devils, who have **annoyed the Children of men so long**, will come to an end in the next age, at the "battle of Armageddon." Rev. 16:12-16.

5. THE PARABLE OF THE SIGN OF JONAH. Luke 11:29-32.

Glossary.

The scene of this Parable is laid in Two Ages. This Age, and the Resurrection Age, or Dispensation. It declares the Doctrine of Future Probation or Trial Judgment (Matt. 12:18-21). See Greek—*Krino* and *Krisis*. It means **trial here**, and, wherever the word is used in the New Testament. And almost invariably **relates to the future Life**—*Zoe*—Greek for that Life. See Young's or Strong's Concordance.

a. "And when the people were gathered together, he began to say: This is an evil generation," **Representing**, the Israelites as a type of the world of mankind. Deut. 13:17-18; Judges 2:11; Zech. 1:4; II Tim. 3:13.

The Pharisees of Israel were always **seeking for signs and proofs of God's intentions**, of giving any blessings to **them**, and they wanted them **now** in their **present life or never**. And if there was another life of trial **beyond this**, they wanted proof also of it. The Pharisees or zealous Israelites **believed in the Resurrection** of the Dead, the Sadducees—nominal Israelites **did not believe in the Resurrection of the Dead**, neither did they **believe in Spirit Angels—good or bad**. Jesus was come to teach them both doctrines, and proved them by Miracles (Luke 11:14-26). But they all wanted the Kingdom and its Blessings **now**; even his disciples wanted the Kingdom **now**. Acts 1:6-8.

So Jesus gave them this Parable to convince them it was not now, but **there were proofs and "signs"** already given in the Prophets of a future Life; and his Kingdom was in **that life beyond the grave**. And the Proof or "Sign" of Jonah was sufficient with himself in his Coming, death and Resurrection. For, said he, as in like manner, **Jonah was three days, and three nights in the Whale's belly**, so shall the **Son of Man be Three Days and Three Nights in the heart of the Earth** (Matt. 12:40). These **two Signs** were the only ones that would be given as a proof of a Resurrection, and of his Coming Kingdom; and of Probation; Preaching, Repentance and Reformation.

b. "They seek a 'Sign,' and there shall no sign be given but the sign of Jonah the Prophet." **Represents**, that Jonah was the **Sign of Preaching, and Repentance** in the Resurrection Life. Ex. 4:30; Deut. 6:8; Isa. 7:14; Jonah 1:7-10; 2:1-10; 3:1-10.

Jonah was sent to Ninevah to declare their destruction at once for their Sins. But instead of going to Ninevah Jonah **went another way, to Tarshish**. It is wished that many now, who **oppose future probation**, would **take a boat to Tarshish**. He, like so many persons today, instead of obeying the Lord's **specific command**, and like the nation of Israel, who did **everything contrary to his Laws** and Precepts, and are thus become more guilty than the Heathen, who have **never heard of God's good and merciful Laws**.

Jonah thought he could escape his duty, and still Love the Lord, and also thought the Lord **was too merciful** to destroy the children of his creation, **therefore he went to Tarshish**. Jonah was a devoted student of God's Word, and his dealings with the Children of Man; and, especially his **dealing with his chosen people**, the children of Israel (Jonah 1:8-17). He studied God's **Love, and Wisdom** and **Justice and Power**. He had faith in God's Power, but he **doubted his Wisdom**. He confided in God's Love, but he thought that God **was not always Just**. Jonah was a devout Hebrew, and **had studied Israel's History**.

He studied God's dealings with the Amalekites (I Sam. 15:1-8, 17-28). Here he saw God's Power and Wisdom in their destruction (Deut. 25:17-19). **But now**, he could not reconcile God's **Love, with his Justice**. He also studied God's dealings with Sodom and Gomorrah (Gen.

13:7-13; 14:11-24; 18:20-33; 19:1-29; Deut. 29:1, 32:30-36). In these Scriptures he saw God's Love and Justice, in the pleadings of Abraham in Gen. 18:23-32, but could not see God's Wisdom and Power.

These **Four Divine Attributes** of God are so interwoven that **sinful man cannot see** them clearly. In the Resurrection age, all will be made clear. In the Types of the Tabernacle in the Wilderness, God **combined these Four with Mercy**, in the Lid and Cherubims of the Ark. The Lid and Cherubims were of **one piece of gold**, wrought out by skilled workmanship (Ex. 25:18-22). This piece of Gold, wrought into a Lid and two Cherubims, typified at least **these Four** of God's Attributes. Love **cannot obtain without** Wisdom, nor Wisdom **without** Justice. Justice in God's dealings, is as important attribute as Mercy, and vice versa. When Justice is satisfied, Love and Mercy are meted out, and where Wisdom and Power obtain, Justice follows. These Four Attributes, are the seat of God's Mercy—"Mercy Seat."

God's **Personal Attributes** are **Fourteen** (a double Perfection of Holiness), and these are the **very Essences** of his Being; and, the **Uprightness** of his Character. **Seven of them are** Divine Attributes, and **Seven are** Natural. These Attributes are **all Represented in the Ark**, that is in the "Holiest of Holies" (Heb. 9:3-5)—"Ark of the Covenant of God" (Judges 20:27). The Lid, Cherubims, and "Bright Light," represent **six of these Attributes**, and the Box, the Manna, Aaron's Rod, and the Tables of the Law, **Represent**, the other Eight Attributes.

The "Bright Light," **Represents**, God's Omnipresence and Power (I Sam. 4:4; Psa. 66:7). The Lid, **Represents**, his Justice and Mercy (Psa. 89:14; 136:1-26). The Cherubims, **Represent**, his Love and Wisdom (John 3:16-17; I Cor. 1:21). The Box (Ark) **Represents**, his Knowledge and Goodness (Psa. 139:4-6; 33:5). The Manna, **Represents**, his Immortality and Eternal Life (I Tim. 6:6; John 17:3). The Tables of the Law, **Represents**, his Righteousness and Truth (Psa. 19:7; John 17:7). And Aaron's Rod, **Represents**, his Acceptableness and Equity. Acts 10:34-35; Prov. 2:9.

And when Ninevah Repented, it displeased Jonah because God showed Mercy instead of Justice to Ninevah. God said, Jonah was foolish to get angry (Jonah 4:2). But when God showed him mercy, by protecting him from

the hot sun (while he looked on to see the city (Race) destroyed) with a gourd, Jonah "was exceedingly glad." And the Risen World will be glad exceedingly, to see God's Mercy and Love, Wisdom and Justice obtain for the professed Christian sinner. And yet it displeases today, a great many of the Lord's earnest people; because God has planned Probation in the Resurrection Age, for all mankind.

When God Destroyed the Gourd, by a worm, Jonah fainted and wanted to die, and said "I do well to be angry even unto death." Poor man! He pitied the Gourd, and God spared Ninevah. What a lesson. We are poor, weak, and sinful Mortals, in this evil age. And shall not God spare Ninevah? The Race; who "cannot discern between their right hand and their left" (Jonah 4:1-11)? God's purpose, however is to save the Race, and lead them to repentance afterwards.

c. "For as Jonah was a sign unto the Ninevites." Represents, Our Lord's Future mission to all the nations of the Earth. Isa. 37:30; 49:22-25; Matt. 12:41.

As Jonah was a Sign to Ninevah, which was at his second mission; after his experience in the Whale (in the Grave—Hades—Hell) (Jonah 2:1-7). So our Lord's mission after his experience in the Grave (Hades—Hell) (Acts 2:25-27), is a Sign to all the Race, that he is commissioned, and will commission (if he has not already done it (Matt. 28:19-21), his Disciples, to teach all nations, when they are restored to life, so they can hear. See Revised Version on the reference in Matthew.

d. "So also shall the Son of Man be (a sign) to this Generation." Represents, by the "Sign." Jesus in his Humiliation and Death. Psa. 68:32; Matt. 27:46; John 15:22; Acts 2:40.

Jesus then was a sign to the wicked, through his religious people Israel. His time in the Grave—Hell—Hades, was equal to Jonah's time in the Whale (hell—Shoel). Jonah's passing in the Whale and out, was typical of our Lord's passing in the Grave and out by resurrection. And the world's time in the grave, will be antitypically the same. They all will have come out of their Graves (Hell—Hades), in the resurrection day—the Lord's Day—the first day after the Sabbath day A. D. 2874 to 2875.

e. "The Queen of the South," shall rise up in the Judg-

ment (*Krisis*) with the men of this Generation (the Israelites), and condemn them." **Represents**, by the "Queen of the South," those drawn to present "Signs" of Truth, at any sacrifice. I Kings 10:1-13; Matt. 11:28; 13:42; Luke 13:24-25.

What the "Queen of the South" did, **represents**, what many individuals individually are doing in this age or life. Coming far and near to seek the Present day Truth, as it is unfolded by the Spirit of God—The Comforter. They are coming to the Word of God—The Bible. These will witness in the Resurrection Judgment (1000 years) and condemn then the Jews, and the Race, who will be there—also resurrected. Their "Condemnation" will be pardoned, by God, the **Governor of the Universe**.

f. "The Men of Ninevah shall rise up in the Judgment (*Krisis*) with this Generation (Israelites) then Resurrected, and shall condemn it." **Represents**, by "the men of Ninevah," all in all lands, who have at least, heard the Gospel of the Kingdom of God. Psa. 36:6-7; Lam. 5:21; Eze. 18:24-27; Jonah 4:11.

What the men of Ninevah did at the preaching of Jonah's Second Trial, when all repented—"Man and Beast" (Jonah 3:5-10), **represents**, what the Heathen world will do, at the preaching of Christ and his Disciples in the resurrection time of all men. The world will then all flock into the Kingdom, as "doves to shelter in time of storm" (Isa. 60:3-11). The men of Ninevah will then witness, to the men of Amelek, and the men of Sodom, Gomorrah and Samaria, Babylon, and all nations; of the truth, of the future judgment trial (a fair and impartial one) of all nations and individuals.

g. "Rise up in the Judgment," **Represents**, by "Judgment" the Resurrection judgment of men—*Krino*—trial. Matt. 7:1; Luke 14:14; I Cor. 4:5; II Tim. 4:1; I Pet. 1:17.

The Queen of the South, the men of Ninevah, and the Israelites will indeed witness in the Judgment, against the Scribes, Pharisees and others who condemned our Lord to death.

h. "Will rise up with this generation," **Represents**, former nations will stand with Israel in the Judgment (*Krisis*). Eze. 16:51-61; 20:43-44; Hos. 5:13; Matt. 21:31.

And all those since, who do, so condemn a future Probation as a "religious rot," and the like: will stand up in the Judgment to see their mistakes.

i. "They all repented at the preaching of Jonah," **Represents**, the preaching effect of God's chosen ones in that age. Jonah 3:1-4; Matt. 28:18-20; Acts 2:39; Rev. 21:24-27.

The Preaching of Jonah, led all the Ninevites to **repentance** after he had passed **through Typical death**—"Hell." And so the Preaching of Christ, and his Church in the Resurrection day, **will lead all nations** to Repentance (Rev. 11:15). Blessed are they who hear the Word of God, and keep it unto that day, and be ready for the glorious work of the Millennial day.

6. THE PARABLE OF THE HIDDEN CANDLE. Luke 11:33-36.

Glossary.

The Scene of this Parable is laid in This, the Gentile Dispensation, and teaches the Doctrine of Individual Religion, and its work and responsibility. For Jesus exposed the "Leaven of Hypocrisy" of the Scribes and Pharisees who represented "this Generation" of the Jews or Israelites, what **Religionists of today represent** with them of that day?

a. "A man," **Represents**, the Teachers of Religion. Ex. 4:15-16; Psa. 25:8-9; Isa. 2:3; Luke 12:12.

A Teacher under the Mosaic Law, was a Scribe, one who wrote, kept, read and interpreted, the Laws God gave to Israel through Moses. A High Priest performed the ceremonies, while the Scribe explained them to the Tribes of Israel. Under the New Testament, the Apostles, the Early Fathers, and **now, all enlightened followers of Christ Jesus are required, and commissioned by the Apostles' Authority**, to teach the Christ Religion to our fellows.

Under the **highly educational advantages** of our day, Bible Teaching now is better performed and understood by **Bible students**—of Advanced Bible Classes. But it will be "**Woe**" to him who teaches knowing **errors**. And "**woe**" to him who is willfully ignorant. And further, "**woe**" to him who will not **think and study** the Philosophy and Science of the Bible Religion. But all such instruction should be **undenominational**. **We should study Jesus' methods**. At all events, free discussion should be

carried on with zeal and animation. To fully see and know the Truth, somebody must oppose it, or take the negative side.

b. "A Candle." Represents the memory of the Intellect. Deu. 18:6-8; Isa. 26:3; Acts 20:19-21.

Intellect is one of the Seven Elements that make up the Human Soul. It is a Mental quality depending on the Mind. Seven Elements are Mental, and seven are Physical. The Mental elements or Attributes of the Human Soul, are, 1st, The **Mind**; 2nd, The **Will**; 3rd, The **Conscience**; 4th, The **Memory**; 5th, The **Esteem**; 6th, The **Affections**; 7th, The **Confidence**. Now the Physical Elements or Senses, are, 1st, Seeing; 2nd, Hearing; 3rd, Feeling; 4th, Smelling; 5th, Tasting; 6th, Talking; 7th, Judging. Brutes have only five senses.

These all go out of **Existence with the Soul** at death, and are restored, at the **Resurrection**, of the Soul, of the **Material Man**. Each in his Department of Glory. Memory is almost the same as Intellect. Intellect receives an impression of an Idea, and Memory retains it. A Candle receives Oil, or Wax of some kind, and retains it.

c. "A Secret Place," Represents the Intellect's hiding and unwillingness to work or shine. Eze. 23:2-7; John 7:4; Eph. 5:11-13.

This unwillingness to serve our Lord, is unnatural. It is the **weakness of the fallen nature**, and the Lord pities such. It is through the **weakness of the Flesh** (Matt. 26:41; Heb. 11:34). In the Resurrection, when we are then weak, "then" we shall be strong (Zach. 8:19-23). Then, when the Nations are "healed," by living or dieting on the "leaves of the Trees, on either side by the River of Life" (Rev. 22:1-5), many **peoples, and nations** will "be strong" in God their Savior.

d. "A Bushel," Represents natural tendency of the Human Mind to keep knowledge "hid." Psa. 25:2; I Cor. 1:25.

A Bushel is a small measure, much smaller than our bushel. This shows that very small things do **obscure the light of Truth**. The creeds of Christendom are "Bushels" under which the Truth is hiding, except what will advance their churches in membership and influence.

e. "A Candlestick," Represents, The Head, The Tongue, The Will, The Mind, Intellect, etc. Psa. 23:5; Prov. 10:20; Isa. 26:3; John. 4:34; Heb. 10:7-9.

The Tongue is to the Head, what a Candle is to a Candlestick. A Candlestick **without a candle**, is like a head **without a tongue**. Our Lord says, a candle is **put on a candlestick** that they which come in **may see the light** it gives. It is the "light" that is needed.

The "Tongue is a little member, and how great a matter it can kindle." "It is a world of iniquity" if wrongly used, and **perverts the whole nature and can destroy** the Soul (Jas. 3:5-7). Being under the Curse, and led **by the wicked one**, "the Tongue cannot be tamed, but is full of deadly poison, and is set on fire of hell" (Vs. 6.) But if the "**head**" is **properly manned**, the Tongue can guide the body (soul) so it will bless God, and not curse him.

James says, "these things ought not so to be." Job says, "Wickedness is hid under the Tongue" (Job 20:12). David says, "Under the Tongue is mischief and vanity" (Psa. 10:7). Isaiah says, "It muttereth perverseness" (Isa. 9:4-5). Paul says, speaking of **mankind as a whole**, "they are all gone out of the way. . . With their Tongues they have used deceit." Rom. 3:10-18.

So if the "head holding" (Col. 2:19) **the Tongue, Will, Mind, Intellect**, etc., is wrong in this life, **all is wrong**. Sin and Satan **has cursed the Soul**, in its whole course of nature. It is all allowed by a wise God's permission. But in the Resurrection Life, **it all will be made right**, by the same permission through the Gospel (Rev. 14:6), which will be **preached to every Nation, Tongue and People**, **when they are brought to life again**. It cannot be preached now to them, as most of the nations, etc., are dead. **Every soul that will not hear that Prophet Jesus Christ then will be cast into Ghenna Hell Fire—the second Death**. Acts 3:21-23; Rev. 1:18; 2:11; 20:6, 14.

f. "That it may give light to all," **Represents**, by "light" **Instruction and Love**. Deut. 4:36-37; Psa. 32:8; II Tim. 3:16.

Thus, Jehovah spoke and **Instructed his people**, out of Heaven by fire (represented in the Candlestick) from Mount Sinai, through **his Love to them**. Fire on the Candlestick gives Light, so Fire in the Hearts of his earnest people, should be kindled at all times, and **give instruction in the things of God's Kingdom of Grace** (Deut. 4:39-40). The Christian's Light should be where

it can shine. "Let your Light so shine," says our Lord. Our Search Light should be so centered on the fundamental Doctrines—Death, Ransom, and Resurrection, **the Three most neglected**, that our Light may give instruction "to all that are in the house"—Kingdom of Grace (John 14:2-4). These Doctrines of Light **well studied and understood, and explained**, would clear the atmosphere of Truth, and its Mysteries, and strike terror in the minds of God's ignorant followers. Psa. 34:14-15.

g. "The Body," Represents, The Church—Assembly (*Ecclesia*). Matt. 16:18; Rom. 16:5; Eph. 5:30-32.

This Body or Church is not an organization in the world, but simply an assembly—the Greek meaning of *Ecclesia*. It is to come together temporarily as an assembly, and disband, whenever the Assembly breaks up, and go out. Christ did not intend it should be a sect, else he would have organized the Church while he was here. For, he always spoke against the "sects," and condemned them. But he said, "upon this Rock (Peter's declaration "Thou are the Christ, the Son of the Living God") I will build My Church." He is to build it himself. **He did not leave it to any of his "successors."** He would build it himself sometime, i. e., when he comes again.

All present day nominal Churches are **good in themselves as societies**, and not as Assemblies. They do not have Christ's sanction. They all want **to convert** the world **and rule the church now**. They to a large extent, are helping in Moral Religion, and only a little in the pure and undefiled Religion. Jas. 1:27.

h. "The Eye," Represents, The Mind of the Church or Individual. Ex. 21:26; Eccl. 1:8; Isa. 52:8; I Cor. 12:16-21.

If the Eye is good (single), the Church (Body) is full of understanding. That is, full of Light, on the future Life. Our Lord said, I am come a "Light into the world; that whosoever believeth on me should not abide in darkness" (John 12:46). This Light and darkness is altogether **in relation to the future**. The "Light" in John 1:1-14, should be understood as referring to the Resurrection, and can be understood **better by reading "resurrection" in the place of "light,"** and thus convey the full meaning of our Lord.

John came as a witness for Jesus Christ, and he bore that witness **by Baptizing.** And His Baptism, **by its mode**, sets forth the Death, Burial and Resurrection of

Jesus and all the Race. While Jesus was here he taught them the **Resurrection and the future Life**, and urged his Disciples to be baptized in water to symbolize his and their death, burial and resurrection, to a better Life than this—"The Life" (John 11:25). And to **walk in this Light of the Future**, if they did not they would be in darkness. John 11:24-26, 12:34-36.

i. "The Light," **Represents**, the Comforter's **influence on things to come**. John 14:26; 16:13; Acts 2:7; Heb. 3:7.

Many years before Jesus came into the world, the world had no "Light" on the resurrection and the Future. **All groped in darkness**, and "without hope." When Jesus came, he "brought Life (future life—*Zoe*—Greek), and Immortality to Light" (John 11:25). Immortality is the Divine Life, secured only by a few of the Human Race. **To secure this higher blessed Life**, one has to give up the Human life by consecrating it on the Altar of Sacrifice, until death, **when it will be exchanged for** the Divine Immortal Life, by a "begetting of the Spirit of God—the Comforter," **between the time of one's death and his resurrection**. Spiritually Begotten, and then "Born from the dead a Spiritual Being on the Immortal Plain." Isa. 66:7-11; John 3:6-8; Rom. 8:29; Col. 1:18.

This is secured, when one lives up to the requirements of the Divine **Law of Love**. Thus to exchange Natures, **by sincerely desiring it**, also to commit one's all into the hands of the Living God (Luke 23:46; Acts 7:59; Phil. 2:13-15). God will accept such a one, and exalt him to the Divine Plain.

j. "The Darkness," **Represents**, Satanic Darkness on these things in the present life. Gen. 3:2-5; John 12:37-40; II Cor. 4:3-4.

Satan has so long blinded the Human Race, that today the Race is full of darkness; that "men **love darkness rather than Light**, because their deeds were evil." Naturally through the blightening of sin, they will not come to the Light lest their deeds should be reproved (John 3:19-20). Jesus said, "Ye will not come unto me, that ye might have Life (Resurrection Life—*Zoe*). But "He that doeth truth cometh to the Light (of Life—*Zoe*), that his deeds may be made manifest, that they are wrought in God." John 3:21.

7. THE PARABLE OF THE RICH MAN WHO WAS A FOOL. Luke 12:16-21.

Glossary.

The scene of this Parable is laid in the Jewish and Gentile Ages. For their greediness for money, led some of them to desire him to be their Arbitrator in worldly affairs (Vs. 14), and he cautioned them against Covetousness, the sin of the age. Hence this Parable. It sets forth the Doctrine of Covetousness and Folly of our Sinful propensities.

a. "The ground of," Represents, Palestine or Canaan. Gen. 13:14-15; Ex. 33:1-3; Lev. 26:9-10.

Palestine for Israel was wonderfully blessed by God, in the production of the soil, the increase of their cattle and sheep, and the increase of their families.

b. "A certain man," Represents, the Nation of Israel. Gen. 25:27; 35:10-12; 46:1-7; Obadiah 17-18.

This Certain Rich Man is surely the nation of Israel, after they were well established as a Kingdom, among other nations all around them. Their Soil was not as good naturally, as the Lands of Sodom and Gomorrah, which lay just south of Palestine. Palestine is higher and mountainous. Travelers tell us today, that it is a wonder that anything ever grew on it, judging from its present appearance.

The Road from Jerusalem to Joppa is scarcely anything but crags and rocks. But from the time of Israel's settlement in Canaan, to a long time after David and Solomon's reigns, it was very productive. The Special Over-ruling Providence of God was remarkably seen on all the Hills and in the Valleys.

God had promised them that he would bless them, if they would obey his Laws. And as long as they obeyed him, they were wonderfully and miraculously blessed. He promised the Land would flow with Milk and Honey (Ex. 3:8; Jer. 32:21-23; Eze. 20:6).

Milk from Cows, and Honey from Bees. Then animals and insects were increased until they were satisfied. But when Israel sinned these blessings were withdrawn, by giving or sending no "latter rains." Yet God fulfilled his promises long after they became an idolatrous nation,

and finally God turned them over to Babylon (Eze. 21:24-27). But his promises yet are abundant, **that he will increase their blessings** in the same Land, when he brings them back again by **Resurrection**, from **their Captivity in Death**.

c. "Brought forth plentifully," **Represents**, the wonderful productions of Canaan. II Chron. 17:12; 32:27-29; Mal. 3:10.

These bounties were intended by God for their happiness, and lead them to extend them to those nations around them, so together they **might increase their earthly enjoyments**, and lead them to **worship their bountiful Benefactor**. But **their selfishness** led them to a desire to hoard it all for themselves.

d. "And he thought within himself, saying, what shall I do because I have no room where to bestow my goods," **Represents**, their wealth and prosperity under **Solomon's Reign**. II Chron. 8:1-8; 9:1-6; Isa. 5:1-7.

Under King Solomon's Reign, the Nation of Israel was wonderfully blessed of God, and as a nation, they became **the greatest in Population, and the Richest** in wealth of all the Nations around them. God did this, **to show them and the nations** around them what he purposes to do for the world, as well as them, when he establishes his Kingdom, in the Millennium—Resurrection.

e. "And he said, this will I do." **Represents**, their Vanity and Selfishness. Deut. 8:18-20; John 15:2; Rev. 18:14.

This state or condition, led Israel as a whole to vain surmisings, Leisure and Pride. They sought to use their wealth to their own Pleasure and Debauchery, and forgot God their Benefactor. What a lesson for us as a Nation.

f. "I will pull down my barns," **Represents**, the Revolt of the Ten Tribes under Rehoboam. I Kings 11:30-33; II Chron. 10:11-16; 12:1-2, 14.

The young men said to Rehoboam, "What portion have we in David?" **Let us follow our own inclinations**— "To thy tents, Oh! Israel." So they tore down "their barns." Solomon's Kingdoms (I Kings 12:10-20; II Sam. 20:1-2). So selfishness and pride among God's people, **now is seen everywhere**, in fine costly Meeting Houses, and large Societies. These, **they call God's Kingdom**, and in them they bestow all their Follies—Confessions.

g. "And build greater." **Represents**, their establishing

two in place of one Kingdom. II Chron. 11:3-11; Eze. 37:15-20.

So more Barns—Churches—Denominations were built, and their goods—Ceremonies and Confessions—were therein practiced. They call these little Kingdoms God's **Kingdoms** in the hearts of each individual. When "the heart is deceitful above all things, and desperately wicked."

h. "And there will I bestow all my Fruits, and my Goods," **Represents**, more room for the pleasures of sin for the season. II Chron. 32:23; Eccle. 2:7-11.

And Israel not only rebelled against God, but against each other. Oh! what a lesson of caution for the Lord's humble followers. The Churches have been fighting over their **Creeds**. Now they are wanting union among their members, but the Ministers as a body are against union, for it will throw most of them out of their jobs—pastorates.

i. "And I will say to my Soul, Soul thou hast much goods laid up for many years, take thine ease. Eat, Drink and be Merry," **Represents**, by all this that "Ephraim (God's professed people) is joined to his Idols, let him alone." Isa. 65:2-7; Hose. 4:16-19; Hagg. 2:18-19.

Follow the History of Israel (both Houses) from that date, and we will see that they took their "Ease, Ate and Drank"—went off with other nations in Idolatry and sinful practices, until God declared "Ephraim was joined to his **Idols**, let him alone" (Hos. 4:17; 7:11; 10:11). And Judah, with Benjamin also has fallen with him. Hose. 6:4, 10-11.

"Soul take thine ease," **Represents**, the man talking or musing to himself; addressing himself—Soul reasoning with and instructing Self. Here is the thought of what the Soul is. Then the question arises, What is the Soul? What is the True and Bible meaning of Man Soul? God said to this "living Soul" he had just made, "The day thou (Man Soul) eatest thereof thou (Man Soul) shalt die" (Gen. 2:17). "The Soul that sinneth, it shall die" (Eze. 18:4). "Every Soul that will not hear that Prophet, shall be destroyed from among the people." Acts 3:23.

Is the Soul something that man possesses, or is it the man himself? Has man a Soul, or, is man himself a Soul? The answer to these questions are very impor-

tant in understanding ourselves, and our Lord's teachings; especially the Parables. Studying the Scriptures, Carefully, Prayerfully, and Critically from Genesis to Revelations, we find that God made Man a Soul, of the dust of the ground, and after he sinned he died, and decomposed, and "returned to the ground" again. When God "breathed in his nostrils the breath of Life, he became a living Soul." Hence before God "breathed in his nostrils" he (Man-Soul) was a dead Soul (Gen. 2:7). "Body" in Lev. 21:11; Num. 6:6; 19:13; Hagg. 2:13, means Soul; when correctly read it is Soul, and not Body. See an Analytical Coneordance by Dr. Young.

Our King James' translation says "dead body," which if properly translated, would read "dead soul" for they are translated from the Hebrew word *Nephesh*. This Hebrew word *Nephesh* is translated Soul in every other place in the Old Testament, which is not less than 457 times. *Nephesh* in Hebrew is *Psuche* in Greek. *Psuche* is translated Soul 57 times in the New Testament, and 41 times more it is translated Life, when it should have been translated Soul. When we use these passages containing "Body" or "Life," we should substitute Soul for "body," and for "life." Then we get the correct Bible understanding of Soul. For Life is a principle, like electricity—air—power, and not a substance like Soul. If Life was a substance like the Soul, it would have weight, but it has not weight.. A dead man Soul weighs no less than before he died.

Hence man is a Soul. Was born a Soul, lived a Soul, and died a Soul; and in the Resurrection he will be raised a Soul. The animal part of the Soul is Flesh, Blood and Bones. The Mental is Mind, Will, Conscience and Intellect. Then God will give this Soul of each of the Race, the "Breath of Life" again, the same breath and power to breathe as at the first (Gen. 2:7), but that Life or Breath is expressed by a different Greek word. It then will be *Zoe*. The Resurrection Soul will be given a *Zoe* Life, instead of a *Nephesh* Life. See an Analytical Coneordance.

The Soul is animal. See the same authority. All animals that "breathe" are Souls. Land animals have five senses or less, but Man has seven senses, which distinguish him above the Brute Animals. Man has the Five Senses that other animals have, and two others added,

namely—Talkative Sense, and Judgment Sense. Our Lord always used the Greek *Zoe* when he spoke of the Soul's Future Life, for he taught very little about the present Life, outside of his Parables, as well as in them.

The Apostles always used the word *Zoe*, when they spoke or wrote of the Future Life. Or in other words—when they used *Zoe* for Life, they were always speaking of the Life Future. And they all used *Psuche*, when speaking of this life. The words "Eternal" Life, and "Everlasting" Life, are descriptive of *Zoe*, and never of *Psuche*. You will find this fact invariably the case of our Lord and his Apostles in speaking of the Future. You will also see these Truths, and the Hebrew and Greek words, *Nephesh*, *Psuche* and *Zoe*, by consulting Young's (Presbyterian) or Strong's (Methodist) Analytical Bible Concordance, a copy of which every Bible Christian student ought to own and study. It is better for any one than to learn those Dead Languages.

j. "God said, thou Fool," Represents, their follies as were the cause of the destruction of both Kingdoms. Deut. 28:49-52; Isa. 39:3-8; Jer. 5:15-17; Heb. 4:12.

But God (Jehovah) ruleth among the children of men. He finally gave both nations over to Babylon and her armies, until the Land had enjoyed or rested in her Jubilee Sabbaths (II Chron. 36:17; Dan. 9:2); 969 years had passed away in Canaan without a Jubilee (Lev. 25:1-7). God knew they never would observe the Land Rest Jubilees, so he sent them to Babylon 70 years, that the Land might enjoy its full number of Jubilees, that he purposed (in his plan of the Ages) to give their Land Rest (Lev. 25:8-18). Hence nineteen Jubilee Sabbath years were not observed while in their Land. And the other fifty-one (19+51=70), they could not observe since then. Therefore when these cycles are completed, the grand Jubilee Sabbath-year-rest, will be due the Earth and Mankind. It will be the Everlasting Jubilee of Earth. "The Earth abideth forever" (Eccle. 1:4). Sin by that time will be destroyed in *Ghenna*—the Second Death.

k. "This night thy Soul (*Psuche*) shall be required of thee," Represents, the End of Jewish favors in A. D. 70. Eze. 21:27-32; Amos 9:5-9; Matt. 24:27-30.

This quotation, "This night thy Soul shall be required of thee" was fulfilled to Israel as a nation, in their overthrow by Titus' Roman Army. That was their death as

a nation. The Soul—*Psuche*—Life of the Nation was taken from them. It was the Life that was “required of thee.” Life being a principle, and if taken from the Nation, or, from an individual Soul, leaves the Soul Dead, and will ever remain dead, unless it is restored. According to many scriptures Israel’s Nation will be restored in the Resurrection, and established in their Land. Israel’s destruction typifies the World’s Great Destruction, that is coming upon its Physical and Moral “Order of Things,” preceding the General Resurrection of the Race. II Pet. 3:9-13.

1. “Then whose shall these things be, which thou hast provided.” Represents, their Riches are to be given to the Gentiles. Mal. 1:11; Acts 13:46; 18:6; 22:18; Rom. 11:11:

The Blessings of God, and their Promises, were turned over to the Gentile Converts who now humble themselves and become worthy of the offered Heavenly and Divine Blessings (Matt. 5:7; 25:34). After the Nation’s Soul was required of them, Palestine became, and is still a barren wilderness. Now our duty as well as our privilege, is to seek an interest in that “Kingdom of God,” and seek a Title to its Future Blessings. And all the blessings we need in this life will be “added” or given us. Matt. 6:31-33.

m. “So is he that layeth up treasure for himself, and is not rich toward God,” Represents, that it is foolish to attempt to lay up treasures now for the Future Life. Psa. 37:16; Prov. 15:16; 16:8; I Tim. 6:6; Heb. 13:5.

The thought is, if we spend all of our time for wealth or pleasures of this life, and seek to continually enjoy them, we rob ourselves of Future and Heavenly riches, and are poor towards God. We are taught to take no undue thought for the things of this life. Trust in God, and he will take care of us. Vs. 28.

These Earthly blessings are for all to reasonably enjoy in this life; and will be for the vast majority in the Life to come. Heavenly or higher blessings, such as the Divine Nature, which will be given to those only who seek in this life for Glory. Honor and Immortality (Psa. 34:22; Rom. 2:7). This High Calling Nature Blessings is offered to those whom the Lord our God shall call. They are called “The Elect.” Hark! do you hear that Call? If you “hear a Call” (I Sam. 3:4-11), accept it.

And then "Make your Calling and Election Sure" (II Pet. 1:10). "Him that cometh unto me **then** I will in no wise cast out. John 6:37.

8th. THE PARABLE OF THE LORD'S RETURN FROM HIS MARRIAGE. Luke 12:32-48.

Glossary.

The scene of this Parable is laid in the Resurrection Age. Some time soon after his Marriage, in Matt. 25:1-13. For our Lord's teachings before and after this Parable indicates, that **his mind was on the work and Blessings to those** in the Coming Dispensation, who live upright and Godly in this Dispensation. The Parable teaches the Doctrine of the Millenial Reign of Christ on the Earth. Rev. 5:9-10.

a. "The Little Flock," **Represents**, the Bride who became the Lamb's Wife. Isa. 40:11; Micah 4:8; Matt. 25:10; Acts 20:29; Rev. 21:9.

This implies that the Lord God **will lead the Little Flock**, with his strong arm. And **he will gather them as Lambs** in his Arms, yea carry them in his Bosom. They are to inherit the "Mark" of the "Prize" in the Kingdom. **Possess it as a Gift.** The Kingdom shall **come to them** (the Race) **as at first**—"the First Dominion" (Micah 4:8). God gave the Dominion of Earth **first to the Race** in Adam, when he was innocent, but Adam forfeited the Right; he ate the forbidden Fruit, and was driven out of it. **to earn his bread** "by the sweat of his brow." The Bride of Christ **will be taken from his Body** which was taken **from men**, and she will be made ready **by a change** like her Lord, to the Divine Nature. She with her Lord, will return with him from their Marriage, and then they will give great Blessings to all the Race.

b. "The Kingdom," **Represents**, the 1000 years reign on the Earth. Psa. 110:2; Rom. 5:21; II Tim. 4:8; Rev. 20:6.

One thousand years of Probation, seems to be the Life time allotted to **each man**, in the Scriptures (Deut. 1:11; 7:9; Psa. 84:10; 90:4; II Pet. 3:8). **The time also to cleanse** "the Heavens and Earth" of Evils, and establish the Kingdom of God. **Satan will then be Bound**, and

Christ will then fully set up his Kingdom, and Rule forever in Righteousness.

There are about one thousand years yet in God's Seventh Creative Day—"His Sabbath"—Seventh Day (Gen. 2:1-2; Ex 20:10; Heb. 4:3-4). The Question now is, **Will the thousand years of Resurrection, and Christ's Reign, be in the Creative Rest Day of God, or, sometime in the future?** Paul seems to say, "**We shall enter into his (God's) Rest.**" If Paul meant what we or some think he did, the time is now "due" and at hand, "even at the Doors," since 1875.

c. "**His household**" (Vs. 42), **Represents**, The Redeemed Race as a Family. Gen. 12:1-3; Eze. 37:11-14; John 5:28-29; Acts 3:25; Eph. 2:19.

His household refers more particularly to the Wife—Little Flock. And the Children born to her by special means (Psa. 149:2; Isa. 66:7-12; 60:16), from the Resurrection ("out from the dead," Phil. 3:10-11). These will be Christ's and Wife's "own household." This family of theirs, then Born from, out from the Dead, will be on the Spiritual Plain, of the Free Grace Covenant, **selected in this age, and born in the Resurrection age, under the Sarah Covenant** (Gal. 4:26-27). His Household is on the Divine Nature Plain (II Pet. 1:4). Christ selects this family of theirs, principally from the Gentiles of this Age.

But He will have selected another Household of the **Israelite Nation, Represented** by Hagar and her Son (Gal. 4:22-25). These are Children of the Law or Bond Covenant. These two "Households" have been "called" or selected under Two Covenants **through Two Mediators**—Aaron and Jesus Christ. In the Resurrection, **these two families** or "Households," **one** will have been "sealed" respectfully by the "Blood" of the Levitical Lambs (Lev. 4:1-35), through Moses and Aaron; and **one** by the "Blood" of the Melchisedec Lamb—Jesus (John 1:29), through the Christ. Aaron and Christ will have been their Mediators in the Selection, in this Age.

These "Households," will have the New Covenant of Jer. 31:31-34; Heb. 8:8-12, "written in their Hearts," and "then" they will need no Mediators, but will become Assistant Advocates with Aaron, and Christ, in Blessing all the other Families of the Earth. These two Mediators

will lead the Risen Race, to "behold the Lamb of God who taketh away the Sin (Adamic) of the World."

Then the world will be brought in Harmony with Righteousness. And, they will constitute another Larger "Household," typified by Keturah and her Larger Family. This Family will be our Lord's **Third Family** (Psa. 45:16) Gen. 25:1-4). The Hagar and the Keturah "Households," the **First** and **Third**, will be on the Human or Earthly Plain. But this Parable refers particularly to the **Second** "Household" of the "Little Flock"—The Wife taken from the Large Flock—The Church.

d. "Those Servants when He cometh," Represents, the True Church—The Body of Christ. Dan. 7:27; Rom. 6:17; Jude 14-15.

It will be noticed in verses 37-38, that the Lord here is teaching his disciples, now what will take place in "His Household" in the Kingdom, before his Marriage. Hence these teachings at that time apply not to his Wife (Little Flock), nor to the common people as subjects of His Kingdom, but, to the Servant Class—"House of Servants" (Heb.3:5-6)—The Hagar Class.

e. "That Servant," or Steward Represents, an Overseer of the "Servants." Gen. 18:18-19; Prov. 31:21; I Cor. 6:2-3.

That Servant is occupying a place of special danger, as well as special privileges. The Servant here mentioned is of the household of Moses and Aaron, and will be busy when our Lord is ready to be married; and will be blessed when the Lord returns therefrom.

The 45th verse says, That servant may say in his heart, my Lord delayeth his coming; implying, that his marriage will be long delayed, and comes as among the last work of that age. Then the Divine Household will be developed Last, though it came First in the Abrahamic Covenant. Sarah's Seed or Household was First in God's original plan, but now it comes in Later or Last in that Plan. Our Lord realized this fact, when he said, "the First shall be Last, and the Last First." Mark 10:31; Luke 13:30.

f. "The Marriage," Represents, the Union of Christ and his Bride. Isa. 62:1-7; Jer. 31:14-17; Matt. 25:10.

The Bride of Christ will be taken from the True Church, which is his Body. Similarly as Adam's bride was taken from his Body. A Bride before Marriage. A wife after;

and Mother after a child is born. A Bridegroom before marriage, a Husband after marriage, and a father after a child is born. So Jesus and his Little Flock, is Bridegroom and Bride (beginning in this life, and continuing in the next) until their Wedding Day. Then Husband and Wife until the fallen Angels are restored in harmony with God. And, then and thereafter, Father and Mother to all eternity. This applies to his "own Household" on the Heavenly Plain. The same principle holds good in his two other Families, on the Earthly Plains. To beget children on the Earthly Plains, they (Christ and his wife) must leave their Spiritual estate temporarily, and become human; to accomplish the work of Re-generating the Race to life by proxy, i. e., delegating the Power, as it were to Moses and David of the Law Covenant "Household," and to some Noble Christians of the Grace Covenant "Household," all to be accomplished in the Resurrection Age.

Thus Re-generating (restoring to perfection of Life) the Race to the "household" of the New Covenant (Jer. 31:31-34; Heb. 8:8-12), through Faith and Obedience, unto the Laws of God; being administered by the Two Mediators and Advocates. ~~The Angels have had the power to appear or personate as human Beings, all down the past Ages.~~ And Christ manifested his power in the same way before his Ascension. So it is reasonable and Scriptural to conclude, that, ~~this God given power will be bestowed again in the Resurrection.~~

g. "The Lord." Represents, Christ—The Messiah. Psa. 105:20-22; 110:1-3; Dan. 9:25-26; Matt. 25:19; Luke 24:34-35; John 4:25; Rom. 9:28; Eph. 6:10.

The word Lord has a wide range of meaning in the Bible. Every Nation had its Lord, in the early history of the World. The Lord's were worshipped, and looked to, to help them to conquer or destroy, other nations and their Lords or Gods. None of these were considered the Creator of all things, but simply much greater than themselves, and dwelt in some secret place above or below themselves, and could be called at any time of need (I Kings 18:26-28; Num. 23:18-22). But our Lord—God and Father of our Saviour, is Jehovah—The "I am that I am"—Lord of Lords, and King of Kings. He is God, the Father of the Lord of this Parable.

h. The "Watching" Represents, looking for Christ and

his Wife returning after their marriage. Psa. 63:4-7; Isa. 21:8; Mark 13:33; Rev. 3:3.

Many men **pray and not watch**. Watching is enjoined in life as well. Watching should precede prayer, and follow it. Watch the Scriptures to see if our wants are in accord with them, if **they are not**, it is useless to pray for those wants. Then, when we find our wants are in line with the **Scriptures and our needs**, Pray and Watch for an answer. Then if we get an answer with the want we need, well; and if we get no answer, better; for it tries our patience, and makes us humble and dependent.

Many good men are watching for our Lord's Advent, but this "watching" is not for that; but, for his return, after his marriage in the Millennial Age. And this marriage cannot take place until "she hath made herself ready" in that age (Rev. 19:5-8). For the Apostle John was carried in that Spirit Land—"Lord's day," where he said **she must be made ready**. Rev. 1:10.

The voice of the Great Multitude, no doubt is the Church's voice, and as John was in the Spirit on the Lord's day, being carried there—the Resurrection day, he saw the **Bride taken as a choice Class, from the large Class**—"the great multitude"—his Body (Gen. 2:20-23; Rev. 21:19-27), and made ready at once when the "marriage is come." Hence this "watching" and "Return" of our Lord, is not what we should be "watching" for now.

The angel said to John, write about it and say, "blessed are they who are called unto the Marriage Supper of the Lamb." This "call" especially will "then" be to those who are of the Spiritual Divine Class. We ought to heed the call in this life, and **make ourselves ready** for the "High Calling"—the Church Class. If we make ourselves well fit for the "high calling" in this age, we may be fit for the Bride Class in that age.

"Make him Ruler over all." Represents, Rewards for faithfulness in Bible study, for a correct knowledge of its times and seasons. Psa. 19:8-11; Isa. 40:10; Matt. 5:11-12; 21-23; John 14:1-3; Heb. 11:5-6; Rev. 21:24.

But if this Servant or Class, look for his return to the Earth, the wrong return, in this life, which return is not God revealed, he will be disappointed and do evil, and lose his confidence, and begin to "beat" his fellows, and to

eat and drink, and be drunken; he will lose his reward, and be portioned with the unbelievers—the world.

j. “The Marriage Feast,” **Represents**, Special Blessings for a special Class. Esther 1:2-4; Ruth 2:12; Matt. 22:2-9.

This Feast is for the Church. This class is represented in Psa. 45:14, as “her companions.” Hence must be of the Church Class, from whence she was taken. But the Feast most likely will be extended to the Earthly Classes, and will thus become a part of the “Blessings to all the Families of the Earth”; as her Resurrection will not be as early as others, but more important and glorious. Hence First in importance and rank, though Last in time.

9. THE PARABLE OF FIVE IN ONE HOUSE. Luke 12:49-53.

This Glossary is Re-arranged.

The scene of this Parabolical Illustration is laid in **this the Gentile**, or present Dispensation. It sets forth the Doctrine of Religious Truth, against or antagonistic to Religious Error, and cannot be Reconciled or compromised; nor, **Truth established in this dispensation**, while the Curse of disobedience is on the Race. The Race must first pay the Death Penalty, and in the Resurrection Dispensation, we will all be made one by Christ’s Righteous Rule, according to his prayer in John 17:11. The divisions (Churches, etc.) of this Age, is of the Evil One, and in accord with Our Lord’s declaration in Matt. 10:34-36. And by Paul in Eph. 2:2-6:12.

a. “Suppose ye that I am come to give Peace on Earth? I tell you nay; but rather Divisions,” **Represents**, The Evil condition of the Present Evil World, and cannot be bettered until the “times of the Gentiles are fulfilled.” Isa. 41:1; Zech. 1:21; Luke 21:24.

The very fact that Jesus here says **Divisions** would follow his coming this time into the world, implies that religious conflicts would continue (by God’s permission) until **he came again**. And the world has been getting worse in religious divisions ever since he was put to death. **Armies, and blood** since have been shed for the Cause of Religion, and yet they have not rooted the Evil out. It will continue along in the Resurrection age, until the culmination of the last great “Trouble,” spoken of by Daniel 12:1.

The general tendency of opinion of the people was, that the Lord's coming, was to set up his kingdom, and rule the world in Righteousness. And this thought brought about contentions and divisions, even his Apostles not understanding him, struggled to get his promises of positions in the prospective Kingdom (Matt. 20:21). His Disciples, and the public expected the Kingdom to "immediately appear" (Luke 19:11), notwithstanding his oft declarations, that was not his time of the Kingdom, and it was not at this coming. He must die and be raised again, to redeem the Race, this time.

My "Kingdom" is not at this coming (John 6:15; 18:36). They all failed to see the object of this coming. That he must bring all the Redeemed ones in his Kingdom. They all like him, must die the first Death, and be raised like him, to grace his Kingdom in the Resurrection Age. So the First part of this Parabolical Illustration was spoken, to show his Disciples what they might expect to suffer with him, if they really wanted to reign with him. A lesson for us, to take the Cross, to get the Crown.

b. "But I have a Baptism to be Baptized with, and how am I straightened till it be accomplished." Represents, the manner of our Lord's Sufferings, Death and Resurrection. Isa. 53:3-5; I Cor. 10:1-2; I Pet. 3:21.

Our Lord's Baptism here refers to his sufferings, and Death, and Resurrection (Rom. 6:2-5). While he was in the Flesh, he was only a man like ourselves—sin excepted, and felt the pangs of cruel death, he must soon suffer for the Race. It led him to cry out, "How am I straightened till it be accomplished." If he was the Son of God at this time, he could not have suffered. But he was not, then, "the Son of God," but was as he said, "the Son of Man." In his resurrection he became the Son of God—Born from the Dead, from the begetting previously, of the Spirit of God (John 1:14-18; Luke 1:26-32). While here Jesus was the "Son of Man"—Born of Woman, but not Begotten by an Earthly Man (Heb. 7:26), and thus he was separated from sinners.

He was Baptized "in water" by John's baptism unto Repentance, yet he was not a sinner at the time, but he was an Israelite, so he said, his baptism was to "fulfill all righteousness." But "I have, he says, a Baptism," but not a Baptism in Water, but "in Death" (Rom. 6:3-5).

And it was "accomplished" when he died, buried and arose from the dead by the Father (Rom. 6:4). Hence this was "His Baptism"—A "suffering unto death." Burial. And Resurrection. Then his being baptized previously "in water," "buried," was a Symbol or Type of his real "Baptism." Then he said, when he was refused by John. "Suffer it to be so now, for thus it becomes us to fulfill all Righteousness" (Matt. 3:15).

"Even baptism now doth save us," Peter says (I Pet. 3:21). So if we thus suffer with him, in "His Baptism." we shall also Reign with him in "His Kingdom." II Tim. 2:12.

The "Doctrine of Baptisms" (Heb. 6:2) which is so plain and clear in the Scriptures; teaching its Mode, its Symbolism, its Materials and Importance, yet the Christian world has been constantly at war on its Mode, and Significance (whither it is Dip or Immersing, or Pouring, or Sprinkling, the Individual or Candidate). So that Divisions have been racking the Lord's Professed Followers ever since Constantine the Roman Emperor (who established by Law, Sprinkling for Baptism), who was converted to the Christian Religion about 325 A. D. Now, who changed Baptism to Sprinkling, is the question. Is it the Lord's doings? or is it Satan's? Is the Lord the Author of Evil? (Amos 3:6). The Lord God afflicts for our good, and, afterward (in the resurrection time) he sends his Blessings to heal our wounds (Deut. 32:39-43; Eccl. 3:3; Hose. 6:1-2). In all of these references, and a host of others, is "I will heal" in the Future Life, all is plainly taught.

Now, the Lord God, is not the Author of Evil, but he permits it, now, for our future, and Eternal Good. Then the question is: Will his ignorant followers suffer? The answer is yes. They shall be "beaten" with many or few stripes. Psa. 89:32; Prov. 17:10; 19:29; Luke 12:47-48. c. "I am come to send Fire on the earth; and what will I, if it be already kindled?" Represents, that true Religion of the Cross of Christ, will bring bitter opposition, to all who teach it, even unto death. Isa. 3:8-9; Dan. 9:26; Matt. 26:63.

Our Lord meant to say, that "Trials awaited him." And his first Presence would bring them on him, and keep them upon him until his death. And then, on his True and Earnest followers until his second presence,

when the Earth would be engulfed in Fire (Zeph. 1:18; II Pet. 3:7). John the Baptist, said of Jesus, that he would **baptize the Israelite Nation** "with Fire" (Matt. 3:11). Meaning their **Swift Destruction**, when God's wrath was turned on in A. D. 70. **So that Fire destroyed** their Nation so **they have had no national existence since**. It was a "Fire Baptism unto Death."

Our Lord and the Apostles often used the word "Fire" to **represent quick destruction, sure destruction**; utter and Eternal, and Final destruction. They used it as a **Symbol of the Second Death**—"Lake of Fire." But **they never used Fire** as a symbol of the First Death—the Adamic Death. In this parable Jesus used "Fire" as a Symbol of the Second Death, and said, "What will I, if it be already kindled?" It is "already kindled" **against some of his professed followers now**—those who "sin against the Holy Spirit." Of course, those who **are wilfully unreconciled to God's laws, in this life, will most naturally be wilfully disobedient**, in the Life to Come. So the Second Death—Eternal Fire, is "already kindled" on them.

"It is a fearful thing to fall into the hands of the living God," even in **this Life**, and much worse to **commit the Unpardonable Sin**, in this Life. The Penalty for this Sin, is the Second Death—Eternal Death (Heb. 6:4-6; 10:26-27). Of course **the Second Death cannot be inflicted** until we have been Resurrected **from the First Death**. Hence this "Fire" is already kindled since Our Lord said it, and is ready to burn when the match or firebrand is lighted.

d. "For, from henceforth there shall be Five in one house divided." **Represents**, that God's Future Kingdom, now ("house divided" in Symbol) is in the hands of the fallen Gentile Race at this time on, and Ruled by the Prince of Darkness. Matt. 10:16; Luke 10:3; I Pet. 5:3-4.

Our Lord's **thought of his Father's Plan** of the Fall and Redemption; from the Old Testament Scriptures, led him to see far into the Future, and to declare from his time "henceforth," his mission **was to die, and be raised again** for the Race, and **not at this time, to convert** the Race, or bring it into harmony with himself, nor with one another. But there would be "Five in one house divided against one another." He knew Divisions would surely come and not advance the Truths of his Mission,

or the Union of his People, in this dispensation while he was away procuring "his Kingdom" (Luke 19:12-17). And he told them so here.

A family consists of about Five persons, on an average Father and Mother, Son and Daughter, and Daughter-in-Law (Son's Wife). Nothing is said about the Daughter's being married, or getting ready to be. **If she marries she goes with her bridegroom.** Statistics all down the course of time, shows that one-fifth as many Families are in the world as there are population. But our Lord had in his mind a greater theme than earthly families. So he illustrated it by a natural Family of the earth, what his Father would do, eventually in his Redemptive Plan, with all the Families of the Earth.

The word "for" at the beginning of this Parabolical Illustration, gives the reason of the statements, in the three preceding verses—49, 50 and 51. History of the Christian Religion of our Lord, since his first Advent, shows that Divisions have constantly wrecked the Christian Families and their Churches. Papacy for a 1000 years held the Masses of the Race together in one body or Family, by the Iron Rule of Roman soldiery, and the Inquisition, to fulfill the word of the Lord, in Papacy's Millennium. Since then—the "Dark Ages," Divisions have sprung up as Mushrooms, and today they are counted by the hundreds. At the same time, each new organization claims to be the True Church, and constantly preaches "Church Union," in the face of our Lord's counter declarations in this Parable and his other Teachings.

Every prominent Denomination is trying their utmost to bring about Church Unity. Each believing, and often teach, that union can be effected, if all others would drop their peculiarities and adopt Ours. In the Author's own town, Long Beach, Southern California, a city of 25,000 inhabitants, a town that was only a sheep ranch in the nineties of the last century, has in it about twenty-five regularly organized churches or Christian societies. All and each claiming to be the True Church.

The Author recently attended the Evangelistic services of three weeks (evenings) of the Church of the A. Campbellite persuasion. A church of no mean reputation. The pastor was earnest and very zealous and ably presented arguments and theories backed up by many scriptures (he sincerely thought) to prove to his large congregation

(mostly his own members), the only, and true Scriptural way for Christian Union; which was by adopting the **Tenets of the Christian Church**. He believed it (and said it was why he identified himself with that Church. He said they had the Bible **name**, the Bible **Baptism**, the Bible **Communion**, and the Bible **Organization**. He thought it was the easiest and only way for Christian Union.

His position was Logical and Reasonable; and all Christians could unite on this Theory, if the Evil One can be kept off, and God would not interfere with his **Word**. But such a Union would be contrary to the Teachings of Jesus in this parable (see verses 49-53); or any other teachings of his, and the Apostles. True our Lord Prayed to his Father, to keep his followers through (in) his Father's Name, "that they may be one as we" (John 17:11). He prayed the Father to "keep them," and the Lord God has been "keeping" his true Ones, and will keep them until the Day of Redemption. This "keeping" is an individual care, and not a collective one. Blessed Care! "Cast all your care upon him, for he careth for you." "Humble yourselves therefore under the Mighty hand of God, that he may exalt you in 'Due Time'." I Pet. 5:6-7.

Paul asks if Christ was "divided?" and then says, he and some others "were for Christ." And then blames the Corinthians for Divisions, as he had heard some "were for Apollos," some for "Cephas" and some for "Paul" (I Cor. 1:11-13). Paul holds there is no Division in Christ, but it is wicked for Christians to have "Divisions."

e. "Three against Two, and Two against Three." Represents, the Son and Daughter, and Daughter-in-Law, against Father and Mother. The Mother is the Mother-in-Law of the Son's Wife—"house divided." Gen. 16:12; Deut. 4:14; Hose. 10:2.

Idolatry, Witchcraft, and the Kingdom of Demons, are against God and his Coming Kingdom. The **Son here represents**, the Anti-Christ (I John 2:18-22)—the Man of Sin—The "Son of Perdition" (II Thess. 2:3). The **Daughter represents Protestantism**—The Offspring of Anti-Christ (Rev. 17:5; II Thess. 2:7). The **Daughter-in-Law Represents, Churchanity**—Denominationalism (I Thess. 5:3). All these isms are against the "Father," who represents the Early Father's Faith. And the "Mother"

represents the Early Church, of the Fathers, in this Dispensation. After the Early Church died, their offspring—Papacy and Protestantism—“Son and Daughter,” ruled the “House” with terrible contentions—Inquisitions and Sufferings, and Death. All for Religion. Thinking they were doing God’s Service. Rom. 1:25.

When the “Son” married (united) with the Daughter—Protestantism, she became the Daughter-in-Law. Her contention with her Mother-in-Law God’s Claimed Kingdom, it has given her by birth, all the Religious Denominations we have in the world today. These all, with more or less “zeal” (Acts 22:3-4; Rom. 10:2); but “not according to knowledge,” are contending for the Truth as they each see it, through the Glasses of their Church Creeds.

God does bless them temporally, though they are not half right, and, they are doing some good in the world. Far better to have these Sects than to have no Claimed Christianity in the world. Each will lose the Church’s Reward, having received the “Grace of God in vain.” Matt. 10:41-42; Rom. 4:4; I Cor. 9:17; I Tim. 5:18.

f. “The Father shall be divided against the Son, and the Son against the Father,” Represents, God against Anti-Christ, the Man of Sin—The Son of Perdition, and vice versa. Psa. 27:2; Matt. 10:23; Acts 2:35.

This conflict is going on yet, as Jesus predicted. Without this conflict, the Bible would have no place in the Minds of Men today. This conflict has given the Christian world many Translations of the Bible, which would not have been, if it was not for this “sword.” The many Concordances and other “Bible helps,” ought to lead us all to a better understanding of God’s Purposes, than we do have. It is lamentable: with the general education we have today, that so many persons depend on their Preacher or Sunday School Teachers and Church for their “knowledge” of God’s Truths.

g. “The Mother against the Daughter, and the Daughter against the Mother.” Represents, the conflict still raging between Roman Catholic Creeds and Protestant Creeds. Isa. 50:1; Hose. 2:2; Micah 7:6.

It will be noted, the Daughter claims that She is the Kingdom of God. The Daughter is Protestantism—the Episcopal Church. And her true Mother, according to History, is the Roman Catholic Church, and not the

Church of the Early Fathers and the Apostles, as that Church claims. And her claims only go back to the Emperor Constantine's time, 325 A. D. When he became a Convert to Christianity, and introduced Pagan and Grecian Religions into Christianity, and "Leavened" the **whole Church** (Matt. 13:33), then she became the Mother of all the Creeds of Christendom, through her Daughter's Episcopacy.

h. "The Mother-in-Law, **against** her Daughter-in-Law, and the Daughter-in-Law **against** her Mother-in-Law." **Represents**, True or Bible Christianity, against **False and Bible Churchanity**. Acts 15:5; II Tim. 4:3; II Pet. 2:1-3.

The same conflict is going on between these parties as of former times. The worldly wise of our Church Teachers today say, "Don't search or argue on the Scriptures; it makes contention, and bad feeling, but keep the Bible in the background. Let our salaried Ministers do our thinking and interpreting, in the Pulpits. If we argue our Church differences from the Bible, it will hinder Church Union, and, the "Confederacy" of our Churches cannot be accomplished. For, everybody is interested in Church Unity, **in order to stop the organization** of more Churches. What does God say to Isaiah, how he should preach? (Isa. 8:11-15), and to Paul how they should preach. Gal. 2:4-9.

10. THE PARABLE OF THE AGREEING WITH THY ADVERSARY. Luke 12:58-59.

Glossary.

The scene of this Parable is laid in the Jewish, unto the Millennial Dispensations. The Doctrine of Quick Decision, showing the severity of the Mosaic Law. The Letter of the Law must be obeyed, "which killeth." The Parable illustrates the rigid and final work of the Millennial Kingdom. I Kings 8:51; Jer. 11:3-5; Rev. 2:27; 12:5.

a. "When thou goest with thine Adversary," **Represents**, Satan the Adversary. Job. 1:6-8; 2:6-7; Zech. 3:1-2; Matt. 5:25; I Tim. 5:14.

Satan **as we have shown**, was once an Angel of Light, that is he was Lucifer, "Son of the Morning." **One of the Three Arch Angels**. He was at the head—"Son of the Morning." The three were **Lucifer** (Psa. 14:12);

Michael (Dan. 10:13; 12:1), and **Gabriel** (Luke 1:19-26). **Gabriel's work is in the Future.** Michael "humbled himself" and thus became the "Son of God," the elevation to the Divine Nature, like God himself. While Lucifer through **Pride**, fell to the Lowest position of Earth—*Tartaros*—Hell. God giving him, with all Angels, **the power to transform into Brute Beasts, or Animal Man.** He thus appeared to Eve as a **Serpent**, and through the Serpent, tempted her, and ruined as it were **the whole Race** (Gen. 3:1-13). Through Pride he hoped he could rule the Race. And **he has ruled it for over six thousand years.** And the Race as a whole is in a sorry Plight.

He appeared to Job as a Man, and treated him shamefully with Boils (Job 2:1-8). He appeared to Isaiah as a **Morning Star** of a great King—like the King of Babylon. Isaiah in **vision** saw him fall to the Earth (Isa. 14:12). All this in Pride, **that he might some day rule the nations.** Our Lord says, he "saw Satan fall as Lightning from Heaven" (Luke 10:18). Satan appeared to Ezekiel as an "Image of Jealousy," and corrupted the Leaders of the Israelites as a Nation (Eze. 8:5-17). He appeared to Daniel as the Prince of Persia (Dan. 10:13, 20-21). He has always been Prince of the Fallen Race.

Jesus and the Apostles always recognized him as a Prince (Matt. 9:34; John 12:31; 14:30; Eph. 2:2). He appeared in a vision to John and Isaiah as a Dragon or Sea Serpent (Isa. 27:1; Rev. 12:3-9; 13:2-11; 20:2). Through **his influence many have been deceived** by him, of men and angels. But **there is hope of reformation held out** to men and angels. **If they are not all reformed** in the "day of the Resurrection of the just," some with Lucifer—Satan—will be destroyed in "the Lake of Fire and Brimstone"—the Second Death.

The Second Archangel, Michael, became Jesus, "the Son of Man," and died with the Race, as one of the Princes (Psa. 82:6-7; Dan. 10:21; 12:1). And **Atoned, or covered our sins in death until the Resurrection.** Then he arose for our justification to Life. Thus he broke the "Bars of Death," so at the proper time he **will redeem or rescue the Race from the Grave** to life again (Dan. 12:1; Jude 9; Rev. 12:7). The Third Archangel, Gabriel, **had, and yet will have, a great mission to perform also.** He was sent to Daniel to encourage him (Dan. 8:16; 9:21). And to **Elizabeth, the Mother of John the Baptist, and to**

Mary, the Mother of Jesus, who is to be the Christ, **when he Redemees** the Race from their sins by the Resurrection (Luke 1:19-26). Christ **Ransomed the Race** when he died, and will **Redeem them by the Resurrection**.

These Three Archangels **Rule the Spirit Beings** called Angels (two Classes—Holy Angels, and Fallen Angels); and **Rule the Race**. In the Consummation of all things, after the thousand year Age, Satan, the wicked (**unreclaimed**) **Angels, and, unreclaimed Men**, will be Destroyed in the Second Death. No indications in the Scriptures show, that **Women** will be destroyed in the Second Death. Men alone are responsible for **Disobedience** to the Laws of God, and His Son—the Lord Jesus Christ. Women like Eve, are in the **Transgression**, by Satan's Deceptions. But Man must **Bear their Condemnation**, because Man was "**not Deceived**." And when he—Satan—is Destroyed (Gen. 3:15), she will be forgiven, for her sin was not **wilful**, because she was "**deceived**" by Mother Eve. All willful sinners with Satan will be Destroyed.

b. "**To the Magistrate,**" **Represents, God The Magistrate.** Gen. 18:25; Judges 11:27; Psa. 50:6; 82:8; Isa. 33:22; Heb. 12:23.

Satan—the "**Adversary**"—who brought so much misery, suffering and death in the world, did it by God's permission, **when he deceived Eve**. God was not ignorant of Satan's act. God allowed the **Serpent** to do it, or it would not have been done. It was done as God had **Purposed it** by Permission. His Plan was previously laid for **Mankind to be Born** into Sin, and go into Death, that he might **bring them out of Death**, through the merits of his "**Only Begotten Son's**" Death and Resurrection; so that his Wisdom and Power and Love and Mercy, might be made known to all Intelligent Beings, Angels and Seraphims, etc., **throughout the Universe**.

c. "**As thou art in the way,**" **Represents**, by "**the Way,**" Life—this Evil Life (*Psuche*—Soul Life). Gen. 3:24; Psa. 2:12; 39:1; Isa. 40:3; Matt. 7:14; 16:25; John 3:36; Rev. 15:3-4.

This dispensation Life is the **beginning of Existence** of the **human Race**, except Jesus. But, the Race is destined in God's Plan of the Dispensations, to have another Life by Resurrection. Death represented by the River Jordan, lies between this *Psuche* Life, and the **Resurrection Zoe**

Life. But as Death does not measure Time, Adam's long time in Death, and the last person who dies; this person's short Time in Death, are apparently the same Time to each. But the *Zoe* Death—the Second Death, which is beyond the Resurrection Life, will be eternal Death. The few who go into the Second Death, will be the incorrigibly wicked. Those who will (and it depends on their will) not reform, under the thousand years' Judgment-Trial, of the Kingdom of God, they will arise no more. That Death is Eternal.

d. "Lest he hale thee to the Judge," Represents, by "Judge," Christ Jesus. Psa. 9:8; Isa. 11:2-5; John 5:22; Acts 10:42; 17:31; II Tim. 4:1.

The Scriptures declare in some places that Jesus Christ is not the judge of the world of Mankind. And in other places that he will judge the world—a real contradiction, and yet it is not a contradiction. Our Lord has Two Advents, and the First which is passed, he came not then to Judge the world, but to die for it, and to rise it again, to get the world Race out of the Prison house of Death. Such is the meaning of Isa. 11:2-5; Luke 9:56; John 3:17; I Tim. 2:6; I John 4:14.

But when our Lord comes the second time, "without sin unto salvation" (that is, come to give the Race a "Salvation" by Resurrection), he will then take on his great Power and reign in Judgment. These Scriptures, and many others say it. Psa. 9:8; John 5:22; Acts 10:42, 17:31; II Tim. 4:1; Rev. 12:5; 19:11-16.

e. "And the Judge deliver thee to the officer," Represents, by the Officer, Divine Justice—the Righteousness of God's Sovereignty. Isa. 9:7; Rom. 4:25; 5:18; II Thess. 1:5; Jas. 2:13.

First Justice, then Mercy. Justice is the Integrity of God's Throne. Justice is satisfied when the sinner is Dead. Then when the sinner is dead, Mercy steps in with the Ransom Price—The Death of the Just One, to pay for the Redemption of the sinner out of Death. The Risen Christ has Purchased the Dead Race, and then, takes the Dead Race, and brings it to Life, and then, bestows on it the Blessings promised to Abraham.

When our Lord purchased the Race by his Death and Resurrection, he turned it all over to Divine Justice, except the "Great Multitude" (Rev. 14:1-5). From these he has been electing or selecting "whosoever will" for the

purpose of a "Body" Guard, to whom he will give the Divine Nature like himself, so as to have them assist him in the "Restitution" Blessings for all the Families of the Earth (Acts 3:24-26). But a Ransom for all in Due Time. I Tim. 2:6.

f. "And the Officer cast thee into Prison," Represents, by "Prison" the First Death. Psa. 69:33; 142:7; Isa. 42:7; Eph. 4:9-10; I Pet. 3:18.

This Death is a Prison in which the Race is put, to be released when Justice is satisfied. The Scriptures—the Old Testament—thus represents the death state, or condition of the Race, to be released when a Ransom (a "Life for a Life") is found and paid. So our Lord gave his Perfect Life for Adam's Imperfect Life—"Life for Life," thus purchased the whole Race. But the whole Race is now still in Death. The New Testament Scriptures represent this death as a "Sleep," to be awakened from it in the Resurrection morning. Christ so represented it (John 11:11-13). Paul also (I Cor. 15:51; I Thess. 4:14).
g. "I tell thee, thou shalt not depart thence till thou hast paid the very last mite." Represents, what may be expected without Jesus' Redemption. Eze. 16:53-55; Zech. 9:11-12; Eph. 4:8-10.

Christ, when Jesus, and in the Flesh was Human, and knew not as a man, if he could stand, and be able to overcome all the Trials that were necessary for him to endure and overcome, and was necessary to meet the demands of Divine Justice, and secure the release of the Dead Race. He thought of it so often and felt the weight of the burden (Psa. 22:1; Matt. 20:22; 27:46; Luke 12:50). Paul says, he "Feared" and "offered up Supplications, and strong cryings and Tears." Heb. 5:7-9.

So when Jesus spoke this Parable to the "people" (Gentiles, vs. 54), he had not yet had his Trial for their Salvation. He told them they would not get out of this Prison, until they had paid the very last mite, which a Dead Race could never pay. But Jesus talked differently after his Resurrection (Matt. 28:16-20). It showed Humanity in his Nature. Note here, his commands were given after his Resurrection. Hence it applies also to his Apostles after their Resurrection.

11. THE PARABLE OF THE BARREN FIG TREE.

Luke 13:6-9.

Glossary.

The scene of this Parable is laid in the close of the Jewish Dispensation, since their return from Babylon, under Ezra and Nehemiah, before Christ 536 years, until they were cast out of God's favor in A. D. 36, and destroyed in A. D. 70. And it teaches the Doctrine that Calamities **are controlled by the Prince of this Age—Satan—and not by God**; while God **controls the Time element of them**.

a. "A certain man," **Represents**, God. Isa. 38:20; Matt. 15:31; Rom. 8:31; 11:1; Gal. 4:8-9.

This "Man"—God—had a Vineyard (Isa. 5:1-10). In this Vineyard **he planted a Fig Tree** after his vines "brought forth sour grapes." He had this Vineyard planted in Grapes since the days of Moses, but had received **no profits from his Grape Vines**.

b. "Had a Fig Tree." **Represents**, by this Tree, the **Sanctuary of his own servants**. I Kings, 4:25; Neh. 13:15; Prov. 27:18; Heb. 3:5; Jas. 3:12.

Now he plants a Fig Tree, hoping to grow trees for Figs, to get some Profit, as his Vineyard has failed 536 years. So he tries **his Penitent People as Figs**, after their Return from Babylonian Captivity, hoping to **Redeem some profit** from his wasted Vineyard (Isa. 5:5-6). But alas! the Fig Trees are like his Grape Vines—no good.

c. "In his Vineyard," **Represents**, the Re-establishment of his **sanctuary in Jerusalem** by Ezra and Nehemiah. Ezra 6:1-5; Neh. 3:4-8; Eccle. 2:5-6; Amos 9:14-15.

In this restored Vineyard of Figs, representing Zion under Ezra and Nehemiah, **he expected** (speaking after the manner of men) to get Good Figs; First Ripe Figs, but instead **they were very "Naughty Figs"** (Jer. 24:1-3). What God planted was very choice trees, but by his servants' **neglect and disobedience**, their Fruit was poor—wormy. So his share was "very naughty." So God had at last, to remove the Fig Trees. God sent Jeremiah to tell his People, he would remove them out of his sight, but not out forever.

He gave them through Jeremiah, an emblem of two baskets of figs. **The One**, how they would have appeared

if they had obeyed him, and the **Other**, how they did appear in their wickedness. The "evil figs which cannot be eaten," **represents**, the Nation of Israel at the time of Zedekiah their Last King, when, God in 606 years before Christ, **delivered them to Babylon** (Jer. 24:8). And the Good Figs, represented them, as he shall **acknowledge** them when after their resurrection (Eze. 37:11-14), "which I will do for their good" (Jer. 24:5-7). God's dealings with Israel, **is a type of his dealings with mankind in this Gentile Age.**

d. "And he came and sought fruit thereon," **Represents**, God looking for **Obedience by his people Israel**. Psa. 1:3; 104:13-14; Prov. 11:30-31; Jer. 17:10.

Then God sought obedience to his laws and statutes, in order to spread and establish his **Kingdom** in all the Earth. What did he find, when he **sent his Son**? Disappointment, like as after he had planted his Vineyard to Grapes.

e. "And found none." **Represents**, his servants' **Disobedience and Hatred** of his Son when he appeared. Psa. 1:4-6; Isa. 3:11; Hose. 9:10; Micah 7:10; Matt. 21:19-20.

Here, instead of finding "Good Figs," and an abundance of them, he finds none. Figs and Grapes were a sure crop every year in Palestine, and never failed when well cultivated. **Then**, instead of "good grapes" (Isa. 5:2). And now instead of "good figs," there are "none," "only leaves" (Matt. 21:19-22). **Are we as the "Olive"** (Rom. 11:17-20), **any better than the Fig or Grape?**

f. "Then said he unto the Dresser of his Vineyard" (of Fig Trees). **Represents**, by "He" and the "Dresser," God and Jesus. Gen. 2:15; Deut. 30:9; S. of Sol. 4:16; 5:1; Heb. 6:7.

When Jesus came among men, he came to this Fig Vineyard—The Jewish people—his own people; **he became their "Dresser"** (John 5:36; 9:4; 10:25, 32). But they as a people received him not (John 1:11). Yet **a few of the Jews did receive him**. "As many as did receive him, **he—God—gave them Power to become the Sons of God.**"

g. "Behold these Three years I come seeking fruit on this Fig Tree and find none." **Represents**, the three years of Jesus' ministry especially to this Fig Tree. Psa. 65:10-13; Isa. 56:12; Luke 19:14; John 1:10-11.

The Three years represents the three full years for

crops of Figs, being the full years of Jesus' ministry among his Own people, trying to win them to receive his teachings, and himself as their Saviour. **Not to make them his followers**, as ministers are doing today, but, to believe he came to save them from the **Sin of Unbelief**. God the Father of our Lord Jesus Christ, would naturally expect "his own" People to receive his own Son, as the "Dresser," as Jesus spent his Earthly Life for their good, and even laid down his Life for them, but, they knew it not.

h. "Cut it down, for why cumbereth it the ground," **Represents**, God's disappointment because of Unbelief and Disobedience. Deut. 20:20; Job. 14:7-10; Acts. 13:26.

Because of their disobedience, and for three years Hatred of the "Dresser," God ordered his "Dresser" Jesus to declare their "favor" of National Life ended, and their "House" (Fig Tree) left "desolate" unto them (Matt. 23:37-39). Compare Isa. 5:12-14. God's disappointment was not for ignorance on his part. He knew they would not obey, and, his Plan was, that his Son should thus come for their final good, and his own Glory Eternally. i. "And he said unto him, Lord let it alone **this year also**," **Represents**, by "this year also," the time of Daniel's prophecy unto Cornelius' conversion, one half year to make Jesus' four years, and Daniel's seventy years. Deut. 28:39-40; Dan. 9:24; Matt. 10:5-6; Acts 3:26.

So we note, that after all the Hatred the Jews manifested towards Jesus, even driving him out of the world (vineyard) by killing him, yet his love was so strong towards them that at the last moment Jesus prayed the Father to forgive them, for they knew not what they were doing (Luke 23:34). Then in his love for them, he instructed his Disciples to continue their Work of instruction to the Jews only (Matt. 10:5). And, their work was continued only to the Jews, after his Resurrection and Ascension; and until the **Scriptures were fulfilled**, that was spoken by Daniel the Prophet (Dan. 9:24-25). The "Messiah" was cut off in the "Midst of Daniel's Seventieth Week," and, the **Three and a half years** remaining after he was "cut off" (Crucified), reached to the **Conversion of Cornelius**, the First Convert of the Gentiles—October in 36 A. D.

j. "Till I dig about it and dung it, and if it bear, well," **Represents**, by this, Moral Suasion, and Prophecy explain-

ing until the time of Cornelius' Conversion. Dan. 9:24-27; Hab. 3:2; Acts 13:46-47.

All these efforts that were put forth by our Lord and his followers to help the Israelites to come into God's favor, was digging about the Fig Tree, and "dunging it." But all this proved as God expected, they refused to come in, and they treated the Disciples as they had treated the Lord.

k. "And if not, then after that cut it down," Represents, The Removal or fall of the Fig Tree—Israel—Oct. A. D. 70. Isa. 14:12; Mal. 1:11; Luke 21:24; Acts 14:27.

"Then thou shalt cut it down," and the Fig Tree was cut out of the Vineyard—Cast Off, and their promised Special Blessing was turned over to the Gentiles. According to Paul, God at first tried a Wild Olive Tree, after the Fig Tree failed. Trying it now in this Age. And it is a Wild Gentile grafted into the Natural Olive Tree—Israel's Promises that he Lost by unbelief (Rom. 11:21-22). Now, all Gentiles who come in, with Abraham's Faith, are grafted into the Natural Olive Stock—Abrahamic Promises first, and will become partakers of the Richness of the Soil in the Vineyard ("partakers of the Divine Nature" II Pet. 1:4), and, of the Fatness (Truth) of the Natural Olive Tree. Rom. 11:18-27.

Paul the Apostle to the Gentiles, urged his people Israel to come into the Truth—The Belief of Abraham, that they who did come in, was saved from being "Cut Off," as Branches. His reasoning is, if the "casting off" of his people brings the Believing Gentiles in God's "favor" in this age; then, the Resurrection of the Dead, will bring all the Race in Covenant relation with God. And then, Grafting back the Natural Branches—his people Israel again, into the First Olive Stock, which is the Natural stock from which they had been "cut off" for the purpose of getting the Wild Olive Branches in, i. e., the Gentiles. Thus making Jews and Wild Gentiles, one Kingdom. Then, in the Resurrection Age, all the Race is brought "together in One, all things in Christ." Eph. 1:7-12.

Then "together" all will be brought into God's Vineyard; The Grape Vines; The Fig Trees, and the Olive Trees altogether one Vineyard Kingdom of God, and Kingdom of the Heavens—The United, Universal and Eternal Kingdom. Then in that Age, will be fulfilled, the

Abrahamic Covenant (Gen 12:1-3)—“In thee—(thy children and children's children to the ages), and in thy Seed—(“Christ” and “the Church”), shall all the Families of the Earth be Blessed.” Then after a thousand years of happiness, “whosoever will not hear (and believe) that Prophet (Christ and his Church), shall be destroyed from among the People”—in the Second Death. Acts 3:23.

Three Families will then appear in God's Kingdom—the Lord Christ's Kingdom. From Christ's Three Wives, represented in the Three kinds of Fruit-bearing Vegetation—Grape Vines—Sarah Covenant Class; Fig Trees—Hagar Covenant Class; and Olive Trees—Keturah Covenant Class. All went down, **Sour, Naughty and Barren**, in this Age—Dispensation, to be restored in the next Millennial Dispensation, and obtain in the “Ages to Come.”

12. THE PARABLE OF THE LOOSED OX OR ASS TO DRINK. Luke 13:11-16.

Epitome.

This Parabolical teaching of our Lord, is laid in the Gentile Dispensation, and reaches into the Millennial Dispensation—Resurrection. The Millennial Age (1000 years) is a Sabbath. It is a part of God's Sabbath (Gen. 2:2-3). Jesus believing, that the Healing of the Race, would be done in the Millennium, so he done the most of his “healing” on the week day Sabbath. Thus convincing the People, and his Disciples especially, of the work of Healing the Race, in his Second Presence—Perusia. It illustrates the Doctrine of the Holy Sabbath Day.

a. “Behold there was a woman,” **Represents**, by Woman, the Christian Churches, established by the Apostles. Prov. 31:10; Isa. 54:5-8; Rom. 7:3-6; Rev. 1:20.

This woman came into the synagogue where Jesus was teaching. He had just previously been teaching in Galilee (See Matt. 19:1-2; Mark 10:1; John 11:1-54). This was only a few days before his Crucifixion. He walked no more publicly, but retired along the Jordan. Jordan typifying his Death. He now had given up all hold on this Life, and his teaching from now on were Prophetical. All teachings of his, after this time related to the

Future Life—the Resurrection Age. Hence he healed **this woman** whom he met. It was done to represent to his Disciples what he would do in the hereafter, or resurrection. **Her case of Infirmit**y is parallel with the cases of Matt. 19:2, John 11:1-4, and with the Church ever since it fell sick in the hands of Papacy.

b. "Which had a Spirit of Infirmit." This represents Papacy's Doctrines of Heaven and Hell. Gen. 3:15; Dan. 7:8-10; Rev. 17:6-7.

Her Infirmit was **Physical**, but Papacy's Infirmit is **Spiritual**—an **Antitype**, and represents spiritual evil, which Papacy practiced after the apostate Church became Papacy, about 800 A. D. The Apostolic Church was nearly all right for several centuries. But Paul says, in the Church "iniquity began to work" in his day (II Thess. 2:7-8). But some centuries after, it began to swell and Foment the Christian Church. The then Christian Church—beginning to Fall away. First, **forsook the Doctrine**, that Death was the Penalty of Sin, and she declared that **all her adherents**, when dying they **only seemed to die**. Instead of really dying, they **went immediately to Heaven**. And **all others**, when seeming to die, went **at once to Hell** of torment. It started the Infirmit about 500 A. D., and it became a chronic Infirmit by 800 A. D.

c. "Eighteen years," **Represents**, Papacy's Millennium for a thousand years. Dan. 11:33-35; II Thess. 2:7-10; I John. 2:18.

These eighteen years suggest eighteen hundred years. During that time **She slowly introduced error** into the Church, and also **swayed public thought and opinion**, on the doctrines of the Bible. Having had the Bible Translated into Latin, a Language which the Common people **could not understand**, and they kept the Latin Bible strictly by Law, into the hands of the Clergy. From 800 A. D., when Charlemagne took possession of Rome, **he took** most all the Property of Italy and Deeded it over to the Roman Pope's Papacy—the Authority of the Popes, **held sway over the Land and Souls** of Men, until **these possessions were taken from Papacy** again by Napoleon, the French Warrior; and **he had the Pope imprisoned** in A. D. 1799. Thus making 1000 years of the 1800 years the Millennium of this Anti-Christ—**Spiritual Infirmit**

d. "And was bowed together, and could in no wise lift up herself," **Represents, the Effects of Papacy's Teach**

ings in the then Christian Church. Rom. 7:23-25; I Tim. 1:20; Rev. 2:9.

These words represent exactly the condition of the Christian Church under Papacy. She had in the time of Luther, taken some medicine, and was "holpen with a little help" (Dan. 11:33-35). And after him by many others. The condition of the present day Churches—children of the Harlot Papacy, are so "bowed down" with Priestcraft and the "Clergy," the churches—"Infirm" woman, they cannot "lift themselves up." The Ox, typifies Papacy, and the Ass Protestantism. **They both are** in a thirst for water of Truth. **They both are** "led out to drink" Brackish Water. The Doctrines of Roman Catholics today, and of Protestants are **about the same**. **They both teach, and live on**, the supposed Immortality of the Soul; and the Torments of Hell, and the Joys of Heaven in the Skies, until they in no wise can lift themselves up, and out of those false beliefs. But in the Presence—*Parousia*—of Our Lord, in the resurrection morn, when he will lift them up by the Right Hand out of the Grave (Psa. 17:7; 138:7; Isa. 41:13; Acts 3:7), and then, up, up, up to the Perfect Health, and perfection of Being. It will be done through the processes of "Restitution," that is, to all who "will hear and believe him" as that Prophet. Acts 3:23.
 e. "Woman thou art loosed from thine Infirmitiy," **Represents**, Christ's work in the Resurrection. John 11:25; I Cor. 15:20-23; Phil. 3:10-11.

And not until then, will God's Common people (woman) be loosed from their Infirmitiies. When Christ lays his hands on the Christian Woman (so-called Churches), she will immediately be made straight, then she will glorify God. Luke 13:13.

f. "The Ruler answered with indignation, because that Jesus had healed on the Sabbath day." **Represents**, the Resurrection Day **as a Sabbath Day**. Matt. 12:10-13; John 5:6-9; 7:22-23.

This healing of the Woman was done **on the Sabbath day**. And the Ruler found fault, **because Jesus violated the Sabbath**. **By this act** on the Jewish Sabbath, Jesus showed, that he was the Lord of the Sabbath. Also showed by **healing this Woman**, that the apostate Church **will be healed** on the Millennial Sabbath day.

g. "The Lord then answered him," **Represents**, the

Ruler as the **Self Righteousness** of Popes and Clergy all down this age. Jer. 23:1; Eze. 34:16-19; Rev. 2:9.

Here the Objection of the Ruler suggests, that Jesus believed, that the Resurrection Day will be a Sabbath of Sabbaths, when all the ills of Mankind will be cured. And another proof of this fact is, that, the Lord worked most of his cures on the Jews' Sabbath. All Faith Cures, Medicine Cures, are only the Christ inspiring Love going out from his professed people (whether they know it or no) for suffering Humanity. And **there is good done to humanity oft times**, but you see it is not done without Piles of Money. Jesus cured "without money and without price" (Isa. 55:1-2). And he and his co-laborers will heal the same way in the Resurrection Dispensation. You ask, **will there be any Sick or Lame then?** Certainly, there will be, anyway of the **Earthly classes**, for "as the tree falls so it lieth," until the Resurrection. Most all people that die, die sick, or by accidental Calamity, and will arise from death as they went down.

h. "Thou Hypocrite," Represents, Papacy's pretenses with her Heretics. Isa. 32:6; Acts 6:13-14; I Tim. 4:2.

Our Lord pronounces the Ruler a Hypocrite, suggesting the fact, that the whole Papacy Led their converts to believe their Errors, by fraudulent means. Many a Minister in the Churches (if not all ministers) do not believe what they are obliged to Teach. They are under Oath, taken when they enter the Ministry, to Teach what their Church Creed says. And if it was not for their Living, they would leave their Church, and come out on the Lord's Side.

i. "Doth not each one of you, loose his Ox or his Ass," Represents, some of Papacy's subjects, as being led to the Inquisition. John 16:2; Acts 26:9-10; 22:5.

And when any person would not believe in their Errors, **they led them to the Inquisition and Torture, thinking they were doing God's service.** This Our Lord inferred by their readiness to break their Sabbath Day, with their kindness and obligation to their Brute Animals, that their "Beasts of Burden" might render more service—Salary.

j. "And lead him away to watering." Represents, Papacy's "Bitter Waters" and Tortures. Psa. 55:2-14; Isa. 28:14-15; Matt. 10:16-23.

They thus led their Heretics to Torture and even Death, in order to serve God, as they sincerely believed.

k. "The Lord answering said," **Represents**, Christ in his Authority to Raise the Dead. Eze. 37:12; John 5:28; 11:25; Rev. 20:5.

Jesus here proved he was serving God his Father, by doing good on their Sabbath Day. Jesus worked on the Sabbath, because he is the "Lord of the Sabbath." His work here among the people, was mostly done on the Jewish Sabbath day. He said "Man was not made for the Sabbath," but the "Sabbath was made for Man" (Mark 2:27-28). In the Resurrection, he will most likely, abolish the Seventh Day Sabbath, and Establish the First day, as the Day of Rest and Worship (Mark 2:27-28). During the Millennium (1000 years), the Jews will be raised, to Set up their Sabbaths, with the rest of the Law Ceremonies, for an Object Lesson, for the Race of Mankind to Study (Jer. 17:24-27; Eze. 46:1-3). And Jesus will do good to all in His Sabbath Day. And he will commission his Servants as Assistants.

l. "This woman being a Daughter of Abraham," **Represents**, the nominal church has some Rights to the Abrahamic Faith. Gen. 12:2-3; Psa. 72:17; Acts 3:25.

The Woman being a Daughter of Abraham, proves the Church will be raised up, on the Abrahamic faith. And proves, that God is going to raise all the Dead. Abraham's Faith was in a resurrection of the Dead, every time he expressed his Faith. Heb. 11:7-19.

m. "Whom Satan has bound," **Represents**, Satan's Control over the Church. Job 1:11-12; Luke 22:3; I Thess. 2:11-12.

Popes and Clergy hold through Satan, the Christian Conscience, especially, of the Sabbatarians as they are called, up to the present time. Especially on the Sabbath Doctrines.

n. "These eighteen years," **Represents**, Eighteen Centuries; a year for a century. Jer. 33:7-8; II Thess. 2:3-4.

The Christian Conscience has been held by the Adversary on the Doctrine, which Day is the Sabbath day; for eighteen centuries, in place of eighteen years. See the Papal Persecutions.

o. "Be loosed from this Bond on the Sabbath Day." **Represents**, that the Resurrection will be on the Sabbath Day—Lord's day. Ex. 20:8; Deut. 5:15; I Cor. 5:4-5.

But the Christian Conscience and Fear, will be loosed when the "Due Time" comes. And that time

will be when the Dead will be all raised, so every and each individual can be reached, and the Lord's Kingdom be established, and the knowledge of the Lord's doings is spread over the Earth, as the waters cover the sea. Let us pray earnestly, "Thy Kingdom Come, thy will be done on earth (then) as it is (now) done in heaven."

The Parable of the Mustard Seed (Luke 13:18-19) is explained in Matthew's Parables, and the Parable of the Hidden Leaven (Luke 13:20-21) is explained in Matthew's Parables.

14. THE PARABLE OF THE CLOSED DOOR. Luke 13:23-30.

Glossary.

This Parabolical Teaching of our Lord is laid in this Dispensation, because it Silenced his Adversaries, as he directed the Parable straight to them. It sets forth the Doctrine, that slighted Favors, never return.

a. "Then said one unto him," Represents, the Jews' actions, whose Favor for the High Calling was "Due" and Slighted. Deut. 21:15-17; Rom. 9:13; II Tim. 1:10.

When he—the One, came to Jesus and asked him, if there be "few or many saved"? Jesus gave him to understand that there will be different Salvations, for different Classes. There will be a special Class (only a "few") saved "to the uttermost," on a Divine Plain, like our Lord was saved, in "his Resurrection" (Rom. 6:5). This Class when thus saved, will be in the likeness of our Lord, Divine Creatures. They will be his "Brethren," as indicated by verse 24. And all others (except the Incorrigibly wicked) will be saved on the Earthly Plain, as also indicated in verses 28-29.

b. "Are there few that be saved," Represents, that Salvation was only for the Jews as yet. Deut. 4:33-37; Amos 3:2.

The Special Salvation (I John 2:2; 4:10) is for a Few only. The Common Salvation is for the Many—for all the Families of the Earth (Acts 3:25)—a Salvation that gives the Race a Resurrection. The First Class, the few are "begotten of God" (I John 5:18) and raised before "the Resurrection of the Just" (Luke 14:14). And the Second Class, is begotten and born by their parents in this

Life, and begotten and born again from their—Christ, in the (**New Covenant**) before “the Resurrection of the Just.” This Class is all the rest of the World. John 5: 25-29; Acts. 24:15; Col. 1:15-17.

c. “Strive to enter in at the Straight Gate,” **Represents**, that the way to this higher—Divine Life, is very Limited. Matt. 7:13-14; John 7:33-34; 8:21; I Cor. 9:23-26; I Tim. 2:5.

The questioner—the Lawyer, seemed to share the common belief of Israel, that “**Salvation is only of the Jews**” (John 4:22). But Jesus instructed him to understand, that the “**Few**” would be saved by entering in at the Straight (**difficult**) and Narrow (**limited as to means**) way that is hard to find. And only those who are drawn thither by God himself, ever enter.

“This way of Holiness” (Isa. 35:8-10), **was open for the Jews only**, to enter until the end of Daniel’s “Seventy weeks” which ended A. D. 36. **Since then, it is open for the Gentiles.**

d. “For many will seek to enter, and shall not be able.” **Represents**, the majority who will “strive” to enter but cannot, for Satan. Ex. 33:19-20; Prov. 16:4; Rom. 9: 16-22.

The Call to enter this Narrow Way, was confined to the Jews only, until their time expired in 36 A. D. (Acts 13:46; 18:6). Since 36 A. D. it is open wide and it will be open “until the Fullness”—full number to make the Church Complete; taken from the Gentiles. Rom. 11:25.

The “many” who “seek,” and yet “are not able” to succeed, is because of Satan’s devices, and the stupor, that God has permitted to **come over them, for some of his wise purposes**, for the greater good to the greater number of the Race (Matt. 13:13-14; I Pet. 5:8-11). God is, in this Age only, **calling out a people** (the Church) **for his name to bear, or be named by him.** So they can “be like him,” and be brethren with their Elder Brother Jesus. These are “the Called” through the Gate.

e. “When once the Master,” **Represents**, Christ as the Master of the Door. Matt. 22:16; Rom. 9:7-8; Gal. 4:4-7.

The whole Christian World is **seeking in a way** to enter that Straight Gate, but **only a few will find it** (Matt. 7: 13). All **others are in the Broad Road that leadeth to Destruction—Second Death.** The successful ones will **not fully know it** until the resurrection morn. The

“Way” is plainly “marked” in the scriptures, but the race must be run “all run” until death to secure the Crown, and like the Olympian Games, the Reward is given after the “run” is over. But like Paul we “run” in Hope; like Abraham, we “run” by Faith; and, we die in that Hope and Faith. Then say “I have kept the Faith, and finished my Course; henceforth there is laid up for me a Crown of Righteousness.” The Earnest Ones have nevertheless God’s Spirit bearing witness with their Spirits, that they die his dear Children (Rom. 8:16-17). Trust in the Lord (the Gate Keeper) and he will not disappoint us. But open the Gate unto us.

f. “Of the House is risen up,” Represents, God’s appointed time in the Case of the Jews as being about ended. Matt: 24:33-34; Rom. 9:4; Rev. 16:15.

Then in October 36 A. D. to the Jews, the Gate or Door of Hope of the High Calling was to end. When the Door for the Jew closed. The same Door opened to the Gentile, and Cornelius being the First One invited to Enter.

g. “And hath shut to the Door.” Represents, the time of the call to the Divine Nature for the Soul, then closed to the Jew. Matt. 8:12, 24:43; Luke 11:7; Rev. 3:9.

The Door to the High Calling, to Immortality, and the Divine Nature, to the Gentiles, at once opened, and Cornelius was the first one to enter that Straight Gate. This Door of hope of Immortality is yet wide open. And will be open until the Full Number—God’s private Number—of the New Testament or Free Covenant Class to Come in (Rom. 11:25). It will be a Definite Number for the Body of the Christ, known only to God. Then, in the Resurrection, and his Second Presence (*Parousia*), he will raise up all these Dear Ones, and give them his *Anastasis*—Resurrection—“out from among dead Ones.” (See Young’s Concordance). And he will give each a Crown of Righteousness Divine (II Tim. 4:8; Jas. 1:12). All others of the Resurrection, if they will then accept it, can inherit Eternal Life on a lower Plain.

h. “And ye begin to stand without, and to knock at the door saying, Lord, Lord open to us,” Represents, the Jews’ disappointment, grief, and anxious pleadings, since that day to this. Matt. 23:37-38; Luke 18:34-39.

In 70 A. D. the Jewish Nation fell, and the Door was shut against them as a Nation, and God “Blotted” his Peculiar People “out of his Sight,” but not out of the

“Book of his Remembrance.” Their Lamentations are still going up, “Lord, Lord, open unto us.” Since then they are as a Nation, no more his people. Their only hope in this life, is, to forsake Judaism, and become Gentiles. They being descendants of Abraham, they can claim, with the Race Abraham’s blessing. Only a few come in “by the way of the Gentiles” (Rom. 3:9; Gal. 3:14, 22) through Jesus Christ. So they must “come in” through the Gentile Door.

i. “He shall say, I know you not,” Represents, God as hiding his Face from them as a nation, until the times of Restitution. Deut. 32:20; Isa. 64:7; Eze. 39:23; Acts 3:20-21.

“I know you not” as a Nation. You will have to take your chances with the world’s Blessings. The world’s blessings will be, Equal Family Inheritance (Land Division) of all the Earth. Eph. 1:18-20.

j. “Thou hast taught in our streets,” Represents, what Jesus did in their towns at his First Advent. Jer. 32:33; Matt. 7:29; I Thess. 4:9.

This will be their cry in the Resurrection morn. They will “Remember” his good deeds to them here (Luke 16:25). They will “Repent” when they remember his good Deeds to them, no doubt. What a lesson for us.

k. “I know you not, depart from me,” Represents, the Jews who hated him, and put him to death, thus have they sinned away their day of favor. Psa. 10:3-4; Jer. 8:7; John 9:31.

In the Resurrection, those, since A. D. 70, will come up, not as a Nation; but, those Jews who died before that date, will come up a nation as they went down in A. D. 70. Eccle. 11:3.

l. “When ye shall see Abraham and Isaac and Jacob, and all the Prophets in the Kingdom of God (including the Kingdom of the Heavens), and you thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God,” Represents, the Earthly Phase of God’s Kingdom, with the Jews who crucified the Lord, without any special Favors. Esther 1:14; Isa. 60:12; Dan. 2:44; Matt. 26:64; Mark 14:62; Acts 7:39-40

When the “Cast out” Jews—those who put Jesus to death, and their “Thrust out” Nation since A. D. 70 sees their Nation that previous to A. D. 70 are in the King-

dom of Heaven, they will Weep and Mourn. God will then Pity them "as a father Pitieth his Children." Psa. 103:6-14; Isa. 25:8; Rev. 7:17; 21:4.

m. "In the Kingdom of God, and yourselves cast out," **Represents**, a very possibility of losing even Earthly favors. Jer. 5:10, 18; Amos 9:8-9; Rev. 11:18.

At the time the Heavenly Divine Class is Developing, there will be two **Classes** obtained for the work of the coming Age. The Earthly Class from the Jewish Nation, under the Law Covenant, typified by Hagar, and her son Ishmael. Also typified by the **Breast Plate** of the High Priest. And a Divine Class from the **Gentile Nations**, under the Grace (New) Testament Covenant, typified by Sarah and her Son Isaac (Gal. 4:22-31), and this also Typified by the **Breast Plate (being Double)**, for the work of establishing both Phases of the New Kingdom. Then from the Resurrection morn, these two Covenants will be done away, for they "are waxed old, and ready to vanish away" (Heb. 8:13). Then, again, from this date, the New Covenant (Jer. 31:31), corroborated by Paul (Heb. 8:8-12), and Typified by Keturah, and her Children, will obtain until all men (not part of them) but all are drawn into it. Then will be fulfilled, the Abrahamic Covenant, Typified by the **Robe of the High Priest**, represented by Abraham's Three Wives, and all their Children, **Embracing** all the risen **Families of Earth**.

The First Abrahamic Covenant, and the Last New Covenant of the Resurrection Age, will have had no Mediators, because these Covenants are Unconditional. But the other Two, represented by the Double Breast Plate, which was "added" to the Ephod, "because of transgression till the Seed should come" (Gal. 3:19), each had a Mediator. Aaron was Mediator by the Levitical Priesthood, and Christ Jesus is Mediator by the Melchesidec Priesthood (Heb. 7:12-17). These Two Mediators will have developed Two Seeds, who will be instrumental in bringing blessings to all the Families of the Earth. Zion and Jerusalem. Isa. 2:2-4.

Abraham's First wife Sarah did not Bear him Children, "Seeds as of many," but "Seed" by promises. While his Last wife, Keturah bore him Children "Seeds." So his Last wife became first in the number of Children. "So are last which shall be first" to arise from the Dead. And Hagar's Child was his first-born, while Sarah's Child re-

ceived the Birthright. So the **Last Child** Isaac, received the **First Blessing** (Gen. 25:1-7). "And the **first**" blessing promised, "shall be the **last**" blessing given. Luke 13:30.

15. THE PARABLE OF THE ASS OR OX IN A PIT.

Luke 14:1-6.

Glossary.

The scene of this Parable is laid in the Gentile or present Dispensation, and is carried over into the Millennial, or Resurrection Dispensation. It sets forth the Doctrine of a Swelled or Dropsical Mind—Self Righteousness, concerning what should, and what should not be done on the Sabbath Day. For the Pharisees were strict Sabbatharians. See second and third verses.

a. "Which of you," **Represents**, self-conceited Leaders, all down the present dispensation. Matt. 22:35; Luke 7:30, 11:46.

These words of Jesus had reference to Religious Leaders. No Profession **has more temptations to selfishness**, and self conceit than the Christian Ministry. Our Lord, and the Apostles left **the ministry and the teachings of the Old Scriptures**, and the New as well, when they died, to all converts to the **New Faith Religion**. The True Religion of Christ, **inspires all alike**, to do all the good possible, and help the Race **as much as they can**.

The Faculty of Self Esteem is an excellent trait, and given by God to Man for a **high and noble purpose**, like some other God-given attributes, and this should be **used** to elevate many others of our faculties of a lower grade, but, Sin and Satan **have so perverted our sensibilities**, that our Noblest traits are blurred and blunted, and are **more than half dead**. But in the Resurrection age, our faculties will be Re-Generated, or made over (Titus 3:4-7). Then, under the Reign of Christ's beneficent Government, this Faculty of Self-Esteem will be one of the best and safest Attributes to assist us in doing the most good, to the greatest number of people. Death **pays the Sin Penalty**, and Resurrection **delivers us innocent** from that Penalty.

b. "Shall have an Ass or Ox," **Represents**, the Religious Organizations. Ass, the Roman Catholics, and the Ox, the Protestants. All later sects are their Offspring, and

not much of a jump either. Isa. 1:3; Zech. 9:9; Rev. 17:3-5.

The Roman Catholic Church (and I speak with respect) has always in the past persecuted in one way or another their children (all denominations), to try to hold them. **Loyal to their Beliefs.** They were zealous, and anxious so far as they thought they had the truth. And they did what they thought was their duty (for they accounted the Denominations around them Heretics (Titus 3:10-14), and to the Catholics they were rebellious to the Established Faith. They acted as far as they had the Light. The duty of all Mothers and Fathers, is to bring up their children in the fear and nurture of the Lord. The duty of parents is to do the best they can in the Christian Light of their Day. What they lack and come short (and that is a great deal), will be all forgiven them in the Judgment Day (Matt. 12:32; Acts 17:31). That judgment is in the Resurrection, so plainly stated, as is seen in the two references, in Matthew and Acts.

Some Leaders, and it is evident to many, of all religious denomination, Roman and Protestant (Ass and Ox) "let" their cattle—"God's Heritage" (I Pet. 5:2-3); yea many such drive them so they both fall into the Pit. So today we see (we who are outside looking on) it to be the Cause of so many Divisions among professing Christians. Matt. 15:14; Luke 6:39; Rev. 3:17.

c. "Fallen into a pit," **Represents**, by Pit—Death—Eternal if we are left in there. Psa. 30:3; Rom. 6:23; Rev. 9:1-2.

The Pit here alluded to, is equivalent to Death—*Hades* the Grave. The Hebrew word is *Sheol*, and is translated Pit sometimes, in the Old Testament, and there always means the Grave. There are many Pitfalls in Canaan, and their Cattle often fell into them, and soon perished if not rescued early. The Mosaic Law forbid (under the penalty of stoning to death) all manual labor on the Sabbath with few exceptions, and the misfortune of their Beasts of Burden was one of those exceptions.

Canaan represents the **Resurrection Life**, and Pits there **Represent the Second Death**. And if any one fall accidentally into death then, (and no doubt some will accidentally), such then will be pulled out. For accidental death or Calamities will be cured, or raised to life again. But if any man (not woman) should then fall in "wil-

fully," because they prefer death (the Pit) rather than obey the Laws of Christ's Kingdom, they will never be pulled out.

d. "Will not strait way pull him out," Represents, how Restoration or "Restitution of all things," will be saved to Life again. Isa. 35:1; Eze. 37:11-13; John 5:25-26.

His hearers could not answer him a word to this reasoning. So in Healing this Dropsical Person, convinced them he was the "Lord of the Sabbath"—the Messiah. Satan with his Fallen Angels are holding them to Evil; and the Mammon of this world, and their own convictions, hold them bound to Evil.

Dropsy is a disease hard to cure. It consists of a collection of water, unnaturally, in many parts of the body, and generally accompanies some fatal disease. The Mosaic Law does not mention it. But Leprosy it does. Leprosy is an incurable Disease. So God gave Moses a Law strictly governing Leprosy. Hence Leprosy being a deadly Disease, must represent Depravity Sin, which is incurable, so all must die, for all have Leprosy Sin (Gen. 2:17; 3:16-19; I Cor. 15:21-23). And Dropsy, not so deadly, but in connection with another disease, is nearly as fatal. The first, Leprosy, is a mattery cutaneous disease on the skin; while the last, dropsy, is an unnatural collection of water, which forms under the skin, pregnant with the disease of which it is connected. Water being a Symbol of Truth, it represents the Word of God, hence the "Word of God" is impregnated with the Disease of Leprosy which "killeth."

Hence Dropsy in this parable, must represent actual sins, which are curable, or forgivable; Sins we can repent of, and forsake, and God for Christ's sake can and will forgive us. But the "Sin" (John 1:29) which was committed since Adam—"the sin unto death" (I John 5:16) cannot be repented of, as it is not curable. But it, Adamic Sin, is atoned (covered) in Christ. He paid this Debt—Ransom; and will Redeem all the Race from the Grave, after "the Resurrection of the Just" (Luke 14:14; 24-15; I Cor. 15:21-22). Therefore this parable shows that all of the Lord's Followers in this life are more or less Dropsical. Bloated with the "Leaven" of the Pharisees which is Hypocrisy (Luke 12:1; I Tim. 4:2), and yet we must all die the first death anyhow.

e. "On the Sabbath Day," Represents, the first 1000

years of the Resurrection Dispensation. Dan. 2:18-23; 44-45; II Pet. 3:8; Rev. 20:2-7.

The Lord **cured this Man on the Jewish Sabbath Day**, which is a type of the Millennial Sabbath Day. The thought Jesus wanted to impress (we think) on their minds is, "**I do most of my 'mighty works'**—my miracles among you **on the Sabbath days**, to show you, in part at least, the kind of work in the Resurrection of the Just." For then the Power to do Miracles will be **needed**; **the power will be restored** to the Apostles, and to others, to the Old Worthies—"Princes in all the Earth." This thousand year Sabbath will be "**a day**" of Rest from Satan's Rule.

The whole Resurrected world will have a Part in it. Heb. 4:3 says: "**As I swear in my wrath, they shall not enter into my Rest.**" God said **because of the Israelites' unbelief, they should not enter**, but implying the world **would enter into His Rest**. Now God's day of Rest, has, about one thousand years yet. And **if the world is to enter it**, and get their rest in it, **they must arise soon**. For God's Creative Sabbath began after Adam was created. And God "**then**" began to rest. Allowing God's Creative Days to be 7000 years each, his day of rest is 7000 years, and **will end in 2874**, for the 6000 years of **it ended in 1874** (Heb. 4:4-6, 11). See the Chronological Chart of this Book.

The week Sabbath, every seventh day, **was given to the Israelites**, when they came out of Egypt, **and was part of their Typical Law** (Ex. 16:23; 20:10-11). God Sanctified—set it apart to them, that seventh day, when he **began sending them Manna** (Ex. 16:15), and, from the beginning of sending them Food in the Wilderness, **began their reckoning for their Special Sabbath, or Day of Rest**. This Rest day was a Typical Sabbath **to them, and to elevate, many others of our faculties**, of a baser, or **them only** of all the Families of the Earth. The other Nations **will get their day of Rest in the Resurrection Age**. "**Today if you will hear his voice (concerning this Day of Rest), harden not your hearts**" (Vs. 7). All other nations, and individuals, have no Sabbath allowed them in the Bible, but **they are commanded**, and should be looking for a Resurrection Sabbath Day (Heb. 3:12-14). Whether the Resurrection Sabbath **begins and ends in the last thousand years of God's "day of rest,"** or whether it is the **First thousand years of the Next week's work**, is

left for us to settle in our own minds by the Types and Shadows of the Bible. The Author's conclusions are in favor of the Former.

This Parable is the beginning of one of Luke's Seven consecutive Parables, setting forth the outline of the Kingdom of God, and the Kingdom of the Heavens. Found in the two chapters—the fourteenth and fifteenth, of Luke's Gospel. With Matthew's Seven Parables of the **Kingdom of the Heavens**—the Earthly Phase especially, found in his thirteenth chapter. Matthew's **thirteenth**, and Luke's **fourteenth and fifteenth** chapters give a full and complete synopsis of the **Two Phases—Heavenly and Earthly**—of the Kingdom of our Lord and his Christ.

16. THE PARABLE OF THE INVITATION TO A FEAST. Luke 14:7-11.

Glossary.

This Parable in its essence is laid in the Millennial Age, and sets forth the Doctrine of the Selfishness and Pride is continued still in that age, lingering in the heart of fallen man. Because all men under sin's influence for a lifetime, would selfishly seek the higher positions, before they learn righteousness. But when Satan is bound the Race will be under very different circumstances.

a. "When they chose out the chief room," **Represents**, the unnatural or God given, good disposition of sinful man. Ex. 33:3-6; Deut. 8:3; Psa. 139:23-24.

The truth above is verified in the manner the guests acted at this dinner. God made man upright, and pronounced him "good." So down the ages, we see his selfishness leaning toward undue care for self at the injury of others. Selfishness ought to lead us to take good care of our blessings, so as to always have a plenty and to spare for those of the less fortunate Class.

b. "When thou art bidden," **Represents**, the invitation is to **some, and not to all**, to this Feast. Esther 5:12; Luke 10:7-9; I Cor. 10:27.

Their actions at their Friend's Feast, **brought out the Reprimand** of our Lord, and his views of what should be practiced as an offset for **selfishness and pride**. It is an **Honor** to be invited to a charitable Feast, and a **Disgrace** to slight the invitation.

c. "Of any, to a wedding," **Represents**, a Dinner similar to our Lord's coming Wedding Feast. Prov. 9:2; 15:17; 17:1; Rev. 19:7-9.

Our Lord sets forth in this wedding feast, **what would be** at a feast, if man was not influenced by **Sin and Self**. He then told them (the guests of the Chief Pharisees) **how they should act** about a Wedding Invitation, and inferred **how they must act** when they comply with His Wedding Invitation. For they as Jews **have already been invited** to His Wedding, when it shall occur. He also implied that **they will not be ready** to comply when the time comes. But they had better begin to get ready. To get their hearts in a proper condition, rather **than be planning** to take his life, as he knew they were. Though it was planned by God, that **he should die** at their hands, so the conditions might be brought about, to assure His Marriage event.

Thus God **overruled their wrath** towards him, for his own glory, and his enemies' eternal good, and for the future welfare of all mankind. They sinned ignorantly, and our Lord prayed, "Father forgive them for they know not what they do." And God no doubt heard him, and will forgive them, when our Lord returns in the Resurrection morning, in answer to His Prayer. Acts 3:17-21.

Then, all requests to all effectual and earnest prayers, by all petitioners will be heard. And they with all the restored Race will be granted a **time to pray**, and a time to be forgiven. Our Actual Sins will not be blotted out until the **Christ Comes**. Acts 3:19-20.

d. "Sit not in the Highest rooms," **Represents**, by "rooms"—different Natures. Prov. 16:18-19; Rom. 2:7; Rev. 19:8-9.

Highest rooms represents the Divine Plain, and the Lowest, the Human Plain. Sit not down in the highest room shows that they through depravity felt their importance, and also showed the Selfishness of the Human Soul. It was a trait of their character our Lord well knew, that it was of sin and not of righteousness. A trait not natural to the human soul, and not planted there by the Soul's Maker.

And the Highest rooms was the rooms the Jewish Guests were bidden to, and they could claim it, if they were properly prepared for it. This highest room of the

Future denotes the Condition and Nature of its owner. The Divine Nature. But, to gain the upper room, let us first take the lower.

e. "Lest a more honorable man than thou come," Represents, at least two classes in the wedding invitation. Prov. 11:2; 15:33; I John 2:2.

Lest a more honorable man, refers to one having Immortal Life (Rom. 2:7). Hence the Highest Room implies the Divine Nature of its Guests. It also denotes, that some are now being fitted for that condition, and will be so, when that day arrives. It further denotes, that the then Angels will be invited. They are on the Spiritual Plain already, and within one door to the Divine Plain. Man will never be an Angel, but he may gain the Angel Plain (Spirit Beings) by proper conduct in this life. He was created lower than the Angels (Psa. 8:4-5), and when highly elevated it will be to the Divine Plain, above Angelic nature.

f. "But go and sit down in the Lowest Room," Represents, the Human or Earthly Plain. Prov. 16:19; 29:23; I Cor. 15:40.

The lowest room denotes a much lower condition than the Divine condition. These Conditions are arranged and fitted for all of the Guests, at the Royal Wedding. The Scriptures say, there is to be a "house of Servants," and a "house of Sons" (Heb. 3:5-6). The "house of Servants" is for the Lowest Room, and the "house of Sons" for the Highest Room. Naturally then the Middle Room will be for the Angels.

Progression is a Law of God. Digression is against God. So Digression is of Satan. Human Nature can be changed to the Divine in proper seasons, but the Divine cannot be reduced to the Human. The Guests can go up higher honorably, but when the Divine is forfeited, the Second Death follows. No one can secure or possess the Divine Nature in this life. He is only invited to seek it, so it cannot be lost as some think. So the Second Death cannot be reckoned to us until we gain the Second Life. After the first death comes the Second Death.

g. "Friend, go up Higher," Represents, a progression and judgment in the Kingdom. Jer. 13:17-18; Matt. 13:9.

Progression from Consecration is to Adoption, into the Divine Nature—the Upper Room. The Guests on the

Human Plain are only witnesses, and not Guests of the "Guest Chamber"—(upper room).

h. "Then shalt thou have worship," Represents, Shoutings and Blessings, and Honor bestowed. Zech. 8:13; Matt. 13:43; Jas. 4:10.

Then shalt thou have worship, indicates, a Blessing the **World cannot get**; neither could they **enjoy it**, if it was offered to them, while they are only on the Earthly Plain. i. "Of them that sit at meat with thee." Represents, Degrees or Positions in the Kingdom of God. Psa. 118:26; Isa. 65:8; Mal. 3:10.

This shows that True Worship will come from kindred hearts and natures. Hence Humility is commendable, and should be the Trait of all God's people. It is a Virtue in Pure Religion, and next to Love. And **Humility is the Standard Guide of God's Selection of the Bride of the Lamb**. It is the **hardest Trait for sinful Man to obtain**. It is antagonistic to every phase of Sin.

j. "For whosoever exalteth himself, shall be abased," Represents, that the evil Selfishness of this age, will be carried "over there," but will then be abased. Psa. 7:16; 140:8; Eze. 17:21; Luke 1:52.

This shows, that **no man can secure a higher position in the Kingdom, than the Nature of his soul**. But he can exchange his present Human Soul, for a Higher Soul, by the operation of the Holy Spirit. The Spiritual and the Divine Souls are the "Gifts" of God, and the Divine is the "best" (I Cor. 12:31). These are two Natures, **separate and unblended**. Like Grease and Water, **they will not mix**.

k. "And he that humbleth himself, shall be exalted," Represents, that a man can humble himself by consecration, and in death be exalted to the Divine Nature. Prov. 14:34; Isa. 33:10; I Pet. 5:6.

These two couplets — **Exalteth and Humbleth** — begin with "For," showing that **order will be observed** at the Wedding Feast of Our Lord. Order is the first Law of God, as seen in nature everywhere. God never does anything haphazardly, or anything that needs to be done over. **What wrong there is in the world** is of the Devil, and it God has permitted, for a wise purpose. He will yet make the wrong all plain and right.

17. THE PARABLE OF THE FEAST FOR THE POOR.

Luke 14:12-14.

Glossary.

The scene of this Parable is laid in the Resurrection Age, but is started in Type in this age. The Parable sets forth the Doctrine of **Real Benevolence, and Divine Healing.** Hence **our Lord recommends** the Healing of the Sick, and feeding the Poor, on the Sabbath Days.

a. "Said Jesus, to him that bade him," **Represents**, God the Giver of all Good. Gen. 32:12; Isa. 12:2; Heb. 3:4.

This Parable was spoken to, **and recommended**, to the Chief Pharisee **as a duty**. He invited our Lord to his Feast with others of his friends. It **was on the Sabbath Day**, the Jewish Sabbath, the seventh day of their week. But the Feast **was not given to the Poor**, nor to the **Sick**, but to his Rich Friends. Jesus was **his Friend in disguise**.

b. "When thou makest a Dinner or Supper," **Represents** the presentation of the Gospel of Christ. Isa. 25:6-8; Micah 1:2; Luke 2:10.

"When thou makest a Dinner or Supper, **on a Sabbath day**; implying it **was Lawful to make** a dinner or supper **on that day**, by the Mosaic Law. That is, if it is for the Destitute, and for those who were actually in need of Food (Matt. 12:1-2). Thus foreshadowing the work of feeding the Hungry in the Resurrection morn—a Sabbath Day. **Millions to feed in that Morning.**

The thousand years Millennium will be a continual Sabbath. **Then**, Christ will be present in Person, and be the Lord of that Sabbath. According to the Scriptures, the Resurrection Age is the "Lord's Day" (Eze. 46:1-5; Mal. 4:5; I Cor. 5:5; Rev. 1:10). A **plot was laid**, on that day, **no doubt** by this Chief Pharisee and his guests, **to condemn our Lord to death.**

Our Lord performed a Miracle on the man of Dropsy, **and he proved to them by the Scriptures**, that it was lawful from their Law, to do good on their Sabbath day. c. "Call not thy friends," **Represents**, that the Gospel of their Sabbath is not for any Social Club. Ex. 16:25; Isa. 58:13-14; Acts 18:4.

Our Lord proved that the **Gospel or Sabbath Feast is not for any Secret Order, Society or Church Organization**; implying that he could see a plot in this their Feast, and

by their inviting him to it on the Sabbath, was to "ketch him in his words" for evidence in the Trial, that **they had just arranged for**, against him in their Club just previous to the Dinner, and perhaps, before Jesus reached the Pharisee's house. For in His Kingdom, for which we are taught to pray (Luke 11:2-4), **there will be no Secret Orders or Creeds**. And there will be no admittance Fee. All will be "**without money and without price.**" For if Class Friends were tolerated there, it would be **as today**, as they would want to return the favor, which is without mercy.

d. "**Not thy brethren,**" **Represents**, that the Gospel is not for any Church Order. Job 6:15-16; Psa. 69:8; Matt. 12:48-49.

— The Gospel of the Kingdom is for the Poor, like as of the present day, and then it will be especially (then) for them. For, there **will be no denominations or creeds in "that Day."** Isa. 2:11; 29:18-20.

e. "**Neither thy kinsmen,**" **Represents**, that the **Gospel is not for any Secret Order, Clan, Trades Union or Confederations.** Esther 2:10, 20; Eze. 11:16; Rev. 14:6-7.

The Gospel Feasts, under the Law Covenant, **was confined to Kinsmen, of the same faith and order.** It was not to go out to other peoples, but to be confined to the Brethren and Kinsmen of their Kingdom. Outsiders **must come in by another Covenant—the Covenant of Circumcision**, in order to get to any of their Feasts. But in the coming **Sabbath Day**, it will be also for all others.

f. "**Nor thy rich neighbors,**" **Represents**, that His Gospel is not for the Rich. I Sam. 2:8; Isa. 11:4-5; Jas. 2:5-6.

The Lord's Gospel of the Kingdom, of his Sabbath day is not for the Rich in this life, though they are not excluded if **they are not the Invited**. Riches of this world, are worldly, and not designed by our Lord, to **give us a full measure of faith**. In the Resurrection, all men will be made equal, under a merciful administration. If any get poor **by mismanagement**, and others get rich **by economy** and strict management, all these **will be made Equal again in the year of Jubilee** (Lev. 28:8-34; Luke 4:17-21). This will give **every man an equal share of Earthly Property**. The only exception **will be** the Spiritual Classes, Typified by the Levites (who received **no possessions** in Israel), and by the House of Aaron. For the word Gospel means "**Glad Tidings**" (of **great possessions of Earth**),

of "Great Joy" (Sabbath Feasts) "that shall be to all Peoples."

g. "For a recompense be made thee." **Represents**, that a **Gospel for Pay is a Sin** against God. Isa. 52:3; Acts 8:20; Rom. 11:9.

The Gospel of that Kingdom is designed for the Poor, and to be Free—"without money and without price" (Isa. 55:1). When money is given or received as a consideration for Preaching or Teaching the Gospel of the Kingdom, is a sin against the Holy Spirit, the many Scriptures (said to be **contrary notwithstanding**). "The Laborer is worthy of his Hire"—Wages, for feeding the Poor (in spirit), and visiting the **Fatherless**, and the Widow (the deserted true church) in their afflictions (being cast out and despised) (Jas. 1:27). For, the Gospel is the "**Gift**" of God through Jesus Christ our Lord, and it should be handled as a "**Gift**." The means and machinery by which the Gospel is sent out, and brought to the attention of Men costs money, and should be supported and kept in operation by **money or its equivalent**. This should be by **Tithing**—Taxation. But not used for preaching about the Kingdom to come.

h. "But when thou makest a feast, call the Poor," **Represents** the Gospel to be especially for the "**Poor in Spirit**." Isa. 25:2-4; Prov. 13:7; Philemon 13.

The Gospel Feast will be for the Poor and Needy—"Poor in Spirit" (Matt. 5:3), in this the preparatory age especially, and it should be Free to them—Free as Water.

i. "And the lame and the maimed," **Represents**, that the Gospel is also for the Health of the Body. Deut. 32:39; Psa. 6:2; Matt. 11:5.

Here we see that in the **Resurrection Age**, this Gospel to the Poor will be also for the Healing of the sick, as well as the sin sick. All ailments of the Soul, will "then" be **Miraculously Cured**. When any accident or "calamity" whatever shall occur, it will be made well by our Lord and his Apostles, and **Commissioned** "Brethren." For, the Saints of the Jewish age, will be empowered, no doubt, to work Miracles in that age, as our Lord proved, by giving his Apostles power (before he left them) to work Miracles. But it was to be done cautiously. This Power in this age, was given only to the Apostles. And that Power ceased when they died.

In the Resurrection, it will again be given them, and to the "Elect" of Israel (Isa. 45:4; 65:9). And during the Resurrection Age, it will be used by those to whom this Power will be given, to Heal all Diseases, and restore Cripples, and all Deformities, made such by Accidents or Calamities (Luke 13:1). This work will be an addition to the "Restitution of all things spoken of by all the Prophets, since the world began" (Acts 3:21). This will be the Earthly Work of the Restitution Age. So all the Healing of the Sick and Maimed, of this Age without medicine, but by Prayer, and with surgical appliances, are simply the Longings of, or "feelings after God, that happily they might find him" (Acts 17:27-28), before the "Due time." **Not all such efforts now are under the guidance of God's Spirit, but are mainly the workings of Satan and the Fallen Angels, and their Power to deceive.** j. "And also the Blind," **Represents**, that Gospel Feast is also for the Will and Mind. Isa. 26:3; Hosea 6:1-3; II Pet. 3:2.

Mind Healing, Mesmerism, and Hypnotism, are all **more or less under the same Satanic Influence**. And I speak with **due respect** to these Mental Sciences. And that it is becoming so **prominent at the present day**, indicates very plainly that these Sciences are the **longings and hastings** of the Day of the Lord, and shows with many other things that **that day is near**, even at the doors.

The Scriptures plainly indicate, that God's "Elect" to be "called out" will be Begotten of the Spirit, **between Death and the Resurrection** (Rom. 9:11; Col. 1:18). These are they who through Faith, are Justified and Consecrated, **into the Death of Our Lord**. These will be the Class **endowed with Power from on High** (John 1:12-13), and will be Specialists **to operate upon the Mind and Will** (the leading Attributes of the Soul) of the Race when restored to Life—*Zoe*.

k. "And thou shalt be blessed," **Represents**, the Gospel of the Kingdom Feast, **as a Healing Blessing**. Psa. 118:26; Acts 8:7; I Cor. 4:5-7.

This surely implies that **all who humbly and without recompense, Proclaim the Gospel of the Kingdom (a different gospel from what we hear these days generally)**, much as their strength will permit, and also Proclaim the downfall of Satan's Kingdom, **will not labor in vain**,

but will be rewarded with blessings, for their work of Mercy in the "due time"—Resurrection of the Just.

l. "For they cannot recompense thee," Represents, that the Gospel "then" is Free—without money and without price. For they all will be Poor together, and work without Pay. Isa. 52:3; 55:1; Rom. 1:16-17.

Our Benevolence bestowed on those who cannot recompense us in this age, because it is all a Free Gift, and reflects the Love of God, who, freely "gave his Only Begotten Son (not yet Born Son), that whosoever believeth in him should not perish, but have Everlasting Life" (John 3:16). And the needy who receive our Goods, when actuated by a Humble and a Contrite heart towards the Giver, their credit is always good with God. They will not lose their Reward.

m. "But thou shalt be recompensed," Represents, that this Gospel's reward is sure to the Giver and Receiver. Psa. 72:17; Acts 13:32-33; Titus 2:13.

This suggests, that every good deed administered, is accounted for by God in some way. There are Records kept in Heaven, of all the Good Deeds of God's Children who sincerely serve him. These Records are called God's Book of Remembrance (Mal. 3:16; Rev. 20:12). In it will be found all our Good Deeds, and another Book containing our Bad Deeds (Psa. 69:27-28). God has promised to Blot out all our Bad Deeds if we will ask him. Isa. 43:25; Acts 3:19.

n. "At the Resurrection of the Just," Represents, that this Gospel's Reward is in the Resurrection Age. Isa. 2:2-5; Jer. 30:17; Heb. 11:35.

Who are the Just? Answer: All who accept our Lord's Death, and Resurrection, are the Just; because they are justified by Faith—Abraham's Faith (Heb. 11:1, 8-19). King James Version says, "at," Revised Version says, "in," and other commentators say, "after" the Resurrection of the Just. We have to judge the correct thought from the Tenor of the Scriptures leading to the Lord's idea. As the Recompense goes to the Earthy Class, the Earthly Classes will be resurrected before the Recompense is Given. Hence the Recompense will be given "in" the Resurrection of the Just—the Believers.

18. THE PARABLE OF THE GREAT SUPPER. Luke 14:15-24.

Glossary.

The scene of this Parable is laid in the Jewish and Gentile Ages, and sets forth the Doctrine of Divine Benevolence, and unmerited Goodness of God. The Great Supper, **Great for its Divine Richness**, and **not for its great quantity**. It is for, and will be enjoyed by all the "Elect" of both Ages (Matt. 24:22; Isa. 65:9). These Classes will be **developed at the close of the Feast** in the Resurrection Dispensation—Millennium. **The "Elect" of Israel and the "Elect" of the Gentiles.**

a. "And one that sat at meat said," **Represents**, that there was among the Jews a foretaste or desire of resurrection Blessings. Eccle. 4:9-10; Isa. 45:24; Zech. 3:9-10.

This Parable was spoken by our Lord, to one of his hearers, an Israelite, **who heard the Parable of the Feast for the Poor**. Verses 12-14. This Great Supper, **Great because it is on the Divine Plain**, and not because of its abundance in Eatables. It concerns a **more important Feast**, and to a **more important Class**, a Divine Immortal Class, to be developed in the Resurrection Age, **but they are invited to it in "this present evil world" Age.**

b. "Blessed is he, who shall eat bread in the Kingdom of God." **Represents**, this Great Supper **is in the Heavenly Kingdom**. Psa. 22:26; Isa. 7:15; 37:30.

This expression, of the one who sat at meat with Jesus, **brought out the truth** from our Lord's lips, that the Kingdom of God, **meant more than this joyful hearer had supposed**. And the Parable of the Great Supper was spoken **for his instruction** and benefit. The same instruction **comes to us for our benefit**.

As there **were Three different Suppers or Feasts**, spoken of by our Lord on this occasion, representing **three different purposes, and three different occasions**; and, also **three different Classes of Guests**. Therefore it behooves us to **so live and prepare**, by the Lord's grace, that **we may gain an entrance to the "Great Supper," and thus receive the Divine Nature—the Lord's Righteousness**; and to secure a **Righteous Ticket**—an invitation Ticket to the Marriage Feast, **on the occasion of the "Marriage of the Lamb."**

The rich Blessings on the Table of this Great Supper, stand as a witness to the world's Greatest event—"the Marriage Supper of the Lamb" (Rom. 19:6-9). And it will be our Lord's greatest joy. It will be an event that God has already been ages in preparing for; and the Greatest event in the life of our Lord Jesus Christ, as he testifies, and as can be attested by every Man, young or old, who has lately taken a lovely Bride in Marriage.

And yet, it is a greater Blessing for us, now, to be accounted worthy to "Consecrate our lives—(Souls) unto death," and suffer with him, and "fill up (some) of the afflictions" that he has "left behind" for us (Col. 1:24), than the witnessing of the Lord's Marriage, and thus be chosen as one of the Divine Class. If we are thus Chosen, we shall indeed be "saved to the Uttermost" into the Divine Nature. This Bride Class, is "the Mark of the Prize" of Immortality.

c. "A certain man made a Great Supper," Represents, God, by the hand of Moses, as giving the Law Commandments. Isa. 25:6; Eze. 36:37-38; John 7:37-39.

Our Lord called this man's attention, as also ours, to the fact, that God His father, was that "Certain Man." This Supper was first offered to the Israelites, his chosen People. The Jews as a people, were his Chosen and Elect People. This offer was first to them exclusively. Matt. 10:6.

d. "And bade many." Represents, that all the Israelites were, first offered these Divine Blessings. Deut. 4:7-8; Psa. 34:8; Rom. 1:16; 3:1-2.

The Jews were first offered the Blessings of this Supper, and the Hospitalites to his house (Kingdom—John 14:2-3). Not that God did not intend that any but the Jews, were to be invited to this Supper, but they were invited First, and the Gentiles afterwards. His Table was large enough and full enough for many of the Heathen (Gentiles) also. God foreknew that, the Jews would refuse, and he laid his Plans and Purposes accordingly.

e. "Sent his Servant at Supper time," Represents, our Lord's coming at the Supper time of the Jewish Age. Matt. 10:5-6; 15:24; Rom. 15:8; II Cor. 4:3-4.

All things were furnished and ready, when the Day of Pentecost was fully come (Acts 2:1-3). Our Lord was sent when he came to earth, to invite his people, especially to this Special Supper, while he was here as a Fleshly

Being. This Supper was a Great One. **Not because it was large**, but because of its quality and the Nature of its Food. It was a Supper of the Highest Blessing—the Divine Nature. It was Angel's Food (Psa. 78:24-25), and the Table was at the End of the "Narrow Way"; blessings, at the End of the "Strait Gate"—that "leadeth to the Life"—the Divine Life.

f. "Come for all things are now ready," Represents, that our Lord's death, resurrection, and ascension was complete. Prov. 9:2, 5; John 6:27; 21:7; 19:37; 16:12.

Then on Pentecost, the Holy Spirit came, ten days after his ascension. And the same invitation was extended to them for three and a half years longer. But only a few accepted the offer. And then the Jews' opportunity, was lost to them, and given to the Gentiles, and that includes us.

g. "They all made excuses," Represents, the manner the Jews accepted the offer of the Great Supper—the Prize of the High Calling. Acts 19:6; Rom. 1:20; 2:15.

Nearly all the Jews with one accord made excuses, and said, "away with him. Crucify Him, Crucify Him." Spiritual Blindness was the great cause, brought on by Satan for a purpose. Isa. 6:9-10.

h. "For I have bought a piece of land, and needs must go to see it," Represents, the Civil, and Religious, and Ceremonial, Services of the Jews. Lev. 27:24-25; Matt. 27:7-9; I Cor. 14:36-38.

The Jews were active workers—a very industrious people. Some were very busy in Real Estate, some in Agriculture, and some in Religious Socials; so they had no time or inclination, and further, they had no anxious thought on these things, and still further, they had no Love for their Savior. Hence they put him finally to death as an Imposter.

i. "For I have bought Five Yoke of Oxen," Represents, the business and commercial affairs of the Jews. Prov. 1:19; Matt. 21:12; Jas. 4:13-14.

Many were in commercial business of all kinds, hence had no time for higher thoughts on the Blessings of the coming Kingdom. Oxen as domestic animals entered into all the commercial affairs of the people, and were for tilling the ground, carrying burdens, and giving meat to all. What a lesson for us. Are we not so busy, we have not time to "strive to enter that Strait Gate"? Not but

what any or all would like to have the "Prize," but we haven't the time to "Run" for it.

Oxen, in the Jewish Age **Symbolized the Earthly Phase** of God's Kingdom, while in the Gentile Age they **Symbolized its Spiritual Phase**. Hence Oxen represented Judaism in their Age; while Oxen represent Papacy in the Gentile Age. See Parable of Loosed Ox or Ass (Luke 13:11-16). "**The Five Yoke**," then would have this significance: First, the **development of Judaism** of the Priesthood, taken from Melchisedec, and established in the Mosaic Law. Second, the **development of their Catholicism** in the Scribes under King David and Solomon (II Sam. 8:17). Third, in **Pharisees**. Fourth, in the **Sadducees**, and Fifth, in the **Essenees**. **These Five Sects** of Spiritual Councils, when "yoked" became **Ten Sects**. **About the number today**, of Influential Denominations of Christendom. These were all too Busy "then," as **types**, and now as **Anti-types**, to attend to the seeking for the Glory, Honor and Immortality—the Prize of the High Calling of God, which is in **Christ Jesus our Lord**. Phil. 3:14.

j. "For I have married a Wife, therefore I cannot come," **Represents**, the Social and Family affairs of the Jews. Prov. 16:7; Hos. 3:2; Titus 1:11.

Many of the Jews, like so many of us today, had family cares, and Society cares that consumed all their time, and thus they made light of the invitation to the Great Supper, which implies, **they had a privilege to attain the Prize of Immortality**. But **their New Wives and Family affairs** deprived them of the Divine Nature Life.

k. "So the Servant came and shewed his Lord these things. Then the Master of the house being angry, said to his servant," **Represents**, God as changing his invitation, for the High Calling, from the Jews to the Gentiles. Matt. 23:14; Luke 21:24; Eph. 4:26.

The Jews not only slighted this invitation, but considered Jesus—the Servant, an Imposter, and finally put him to death. And they also put to death, **most of the Apostles** for extending the same invitation to them, and to the Gentiles.

l. "Go out quickly into the streets and lanes of the city," **Represents**, Israel's invitation, or "time of their visitation" is now ended—their "chance" is past for this Prize. Isa. 6:9; 63:10; Zech. 9:9; John 4:44-45.

The Apostles were still offering this Invitation to Israelites only, for three and a half years after the day of Pentecost (Matt. 10:5-6; Acts 13:45-46). Streets and Highways here represent those less Religious, and less Superstitious, than the Scribes and Pharisees. Hence these were less prejudiced against the Coming Kingdom, represented in the Great Supper, and God's Plans as revealed in the Scriptures of Truth.

m. "Bring in hither the poor, the maimed and the halt, and the blind," **Represents**, some Israelites less influential accepting this offer immediately on the day of Pentecost. Psa. 2:8; Matt. 11:16; Acts 2:37.

This was their last opportunity. History of Human events, from then to this day, show that God has not been bringing many if any Jews to accept the Blessings of this Great Supper, of Divine Things to come.

n. "The Servant said, Lord it is done as thou hast said, and yet there is room," **Represents**, the Apostles, as the Body of the Christ, and as the "Servant" at the last moments, before the call to Israel ended in A. D. 36. Psa. 2:8-9; Matt. 16:17-19; Acts 13:43-48.

The Apostles and the Early Christian Church were strictly forbidden by the Master, to carry the Gospel of the Kingdom of Christ, to any but Israel while their Favor continued as spoken by Daniel the Prophet. **All their converts to them were** from the Israelites, and the Israelites only. How careful our Lord was to obey his Father's Plans as explained by the Prophets. The Apostles were as strict, for the same Plans. But after their day, the "Man of Sin" began to develop. The Mystery of Iniquity began in the Apostles' days (II Thess. 2:6-12). "And yet there is room," represents how few can run and obtain this Great Supper Prize—High Calling (Phil. 3:14), but very few of the Israelites obtained this grand Prize. Isa. 55:8-11.

o. "The Lord (then) said, Go out into the highways and hedges and compel them to come in, that my house may be filled." **Represents**, the Invitation or Call now, to the Great Supper is materially changed, and Force is now used. Jer. 31:21-22; Dan. 7:18; Matt. 10:13-14.

The first Gentile convert was Cornelius, three and one-half years after Pentecost. He was already Consecrated among the Gentiles, like many others; so he and his home folks, accepted the invitation quickly when it was offered

them. Now the Gentiles or **Heathen** are compelled to come. They are compelled by the Holy Spirit—the **Comforter**, through the Force of Reasoning. Hence the Comforter is another “**Servant**” who goes out silently into the “Highways and Hedges,” and does the “compelling” by His Influence, as the call is wonderfully changed (Luke 13:35). This **compelling Influence** was used by the Comforter after Pentecost (John 6:44; 12:32). This Compulsion for Royal Guests is going on “noiselessly” and secretly yet, which implies, that His House is not full yet. When it is full, the compulsion and invitation will cease, and the door of Opportunity will Close. The **Predestinated number then will be made up.**

p. “For I say unto you, that none of those men, which were bidden shall taste of My Supper,” **Represents**, that this supper is not for all the world. Matt. 13:13-15; Acts 13:46; 18:5-6.

This Supper is Great also because it is for a Special Class, who will bring the proper “fruits thereof.” The Supper for the Poor (Luke 14:12-14), is far greater in magnitude and quantity, and for all Classes, and applies to the world of Mankind in the Resurrection Dispensation.

19. THE PARABLE OF THE LOST SHEEP. Luke 15:4-7.

Glossary.

The scene of this Parable is laid in this and the Resurrection Dispensations. The Parable reaches back from the Fall (wilderness Vs. 4) unto the end of the Restitution of the Lost Race, who is lost in Sin and Death. This Restitution was spoken of, by all the Prophets since the world began (Acts 3:19-23). This Parable sets forth the **Universality of the Ransom**. Brought back in the Millennium.

a. “What man of you,” **Represents**, God. God who is the **Savior of all men**. Psa. 8:4; 144:3; Eccle. 7:2; John 12:32.

What you Pharisees and Scribes, would do to your dumb animals, Jesus says, is what God will do to men, including you. He gave this Parable to them to show just what he will do to Publicans and Sinners. His love is for the Race wholly, and he will do for them, irre-

spective of their condition; yea, more than they will do for their dumb animals, **irrespective of their condition**.
b. "Having an hundred Sheep," **Represents**, the whole **human Race, in a Wilderness**. Isa. 35:1-2; 55:12-13; Zech. 13:7.

The whole Race as a hundred Sheep, is here described as **being in the wilderness of Sin**. The hundred Sheep represent **all nations as wandering**, not having a king or shepherd. God himself says **he is Shepherd over them**, and will be until our Lord Jesus is Crowned King over them. Many **people today think** as the Pharisees then thought, **that God was a respecter of persons**, and will bless them, and **curse all others**. They held that God **had no Love for Sinners** or Publicans. This love they held is for all who **serve, by obeying his statutes**. See **Verse 2**.

c. "If he lose one of them," **Represents**, the Jewish Nation as the Lost Sheep, because they were rejecting him as their Shepherd. Psa. 8:4-9; 119:176; Jer. 50:6; John 10:2-11.

Israel was God's peculiar people. He loved them, and he pitied them as a father pitied them that disobey him. **Israel as a nation** (Matt. 23:38-39) **has been Lost** since A. D. 70. God has not known the Jewish People as his "peculiar people," since **they were destroyed** by Rome under General Titus' army. He **broke up their Tabernacle Services**. Many Bible writers hold, that God's **promises apply to the present Jews**, and the Zionist movement among them of late they say is God's work to now bring them back to their Promised Land. But **that is a mistake**. God is against the Movement. It is of **Satan**, rather than of God. For there is not a promise by any Prophet or Apostle left us, in the Bible, that applies to them since A. D. 70. All of God's **promises were to the Jews**, before our Lord's time. Jesus declared "**their house was now left unto them desolate**." Hence those Israelites to whom the Promises belong, are all in **their graves**, and cannot yet receive those Promises. Ezekiel 37th chapter says, God is going to "**bring them all up out of their graves**," and **He will bring them**, after their Resurrection, "**into their own Land**." Jesus says, Luke 21:24, "**Jerusalem shall be Trodden Down of the Gentiles, until the Times of the Gentiles be Fulfilled**." Hence it is **Folly** for even sincere people to look now for the

Living Jews to return. Money and time have been spent in vain. They have induced a few to return. But God's hand has been directing them elsewhere. To New Jersey, Australia and elsewhere. They are "the Lost Sheep"—"of the House of Israel." Lost in Death. And will be saved and returned to their "Promised Land" in the Resurrection Age. Don't be worried, dear reader, God will take care of his promises. "They will not return to him void" of Fulfillment. Mark that.

d. "Doth leave the ninety and nine," Represents, the Gentile Nations left in the Wilderness of Sin. Isa. 63:7-8; Rom. 1:16; II Cor. 4:3.

God is represented as leaving the Gentiles (the ninety and nine nations) for a little while, and seeking that nation which has been Lost apparently many generations. The Apostles were by Jesus, strictly instructed to go not in the Way of the Gentiles. **to reclaim them, for they were not Lost**; but "go to the Lost Sheep of Israel" (Matt. 10:5-6). The same rule holds good all down this Dispensation, for God is not seeking to save the Gentiles (Heathen) as a Nation, in this Age, for they are his already. They are not Lost according to the Scriptures. But "all Israel," since B. C. 606 to A. D. 70, is Lost according to the Scriptures. The Jews are "blotted out" of Sacred History since A. D. 70.

But while Israel is "Blotted out"—"cut off" (Rom. 11:21-22) **in this Dispensation**. God is able to "Graft them in again" (Rom. 11:23-24), **in the Resurrection Dispensation**. In this interval God is, by his Word and Spirit, "Calling Out of the Gentiles a people for his Name" (Acts 15:14-16)—to be Born of the Spirit of God, to be co-Laborers with Him; then, in Seeking and Saving Lost Israel. This called out Class, in the Scriptures is called The Church—*Ecclesia*. In the Millennium—Resurrection Age, the Lost Sheep "all Israel," will be sought **First and Found** and brought into their "own Land" and blessed (Jer. 31:31), and **after then**, the world **as a Wilderness**, will be made an Eden, and all the Gentiles will be blessed with Faith-Full Abraham, who will be there looking on and Praising God (Gal. 3:9; Gen. 12:3). Listen, dear reader: do you hear a Call to join the Called Out Class? If you do, take James' advice, obey—consecrate your all to his service. **Serve him, and he will**.

save you to the "Uttermost"—the condition of the High Calling Class.

e. "And go after that which is Lost," **Represents**, that the Israel of God, who is "that which is Lost," and will be saved First, in the Resurrection Life. Luke 14:14; Rom. 1:16; 2:9-13; 3:1-9.

There was a time, when the Lord God's whole effort was not for the Race, but was for his people Israel; but it ended in A. D. 70, **because they would not** receive The Jesus their Savior; **nor** the Apostles' preaching, under the Limitations of Daniel's "Seventy Weeks" (Dan. 9:27); that ended in A. D. 36, just before Cornelius' Conversion.

f. "Until he find it," **Represents**, Jesus' Death and Resurrection, **in the which**, he found and purchased the Lost Israel. Matt. 22:23-28; John 2:8-22; Heb. 11:35-40.

Our Lord's Death found and purchased Israel, and God's Plan rescued them by Jesus' Resurrection to Life again (Matt. 23:31-32). Jesus Ransomed them by his Death. God will Redeem them by his raising Jesus to life again. Psa. 49:7-10.

g. "And when he hath found it," **Represents**, the morning of the Resurrection, when the Lost Sheep will be found. Eze. 37:1-13; Heb. 8:8-12; Rev. 20:12-14.

Now then, the Lost Sheep is found, **in the Valley of Tophet** (Jer. 7:30-32; 19:1-6, 11-13), and in **the Valley and Shadow of Death**, where all the Race are. And Jesus' Death paid the Ransom Price, and His Resurrection assured their Redemption. Acts 17:31.

h. "Layeth it on his shoulder rejoicing," **Represents**, Our Lord's bringing the Resurrected Jews (Israelites) **to their promised Land**—Canaan. Psa. 69:6-9; I Cor. 15:49; Gal. 6:9.

Our Lord is now Carrying not only that Nation, but **all Nations** "Rejoicing," and waiting for God's **Due Time** to Redeem them **all out of Jehosaphat Valley**, where the Nations **will be found** (Joel 3:1-12). This Valley is also the Valley of Decision—*Krisis*, where the Nations will be Judged; and receive their *Krima* Judgment (Joel 3:13-17).

i. "And when he cometh home," **Represents**, Canaan as the home of his Kingdom—Israel's **Future Mansion**. Isa. 40:10-11; 43:3-7; Jer. 29:14; John 14:1-4.

When **he cometh home**, is after their judgment in the **Valley of "Decision"** which is also the **Valley of Jehos-**

aphat, which Valley is also of Hinnon (Jer. 32:35), where He shall bring them from out of their Graves, for they are dead, there near Israel (Eze. 37:11-13). Then He shall surely bring all Israel into their own Land. Verse 14.

j. "Then he calleth together his friends and neighbors," Represents His calling then, the Church (his Body—his Friends), and the Holy Angels his Neighbors—spiritual like himself (Isa. 45:3; Matt. 25:31; Heb. 3:1). This proves, his "friends," will then be his "brethren" (Heb. 2:11), and his "Neighbors" will be the Angels, as they are on the same Plain (spiritual like he was himself before he became man)—Spirit Beings, though in a lower order than the Spirit Divine. So they can spiritually joy together over the Resurrection of the Race, and especially of the Israelites, his own nation.

k. "Saying rejoice with me," Represents, great joy over the return of the Jews to their holy land in the Resurrection morn. Eze. 37:21-28; Rom. 15:9-10; 12:15; I Pet. 4:13; Phil. 4:4.

It will be a great joy to Israel when they return in a Body, (like when they left Egypt) to their Own Land in the Resurrection Morning (Jer. 31:31). It will also be a great Rejoicing to all mankind, as well as Angels, and God, will Rejoice.

l. "I have found my Sheep which was Lost," Represents, the success of God's Redemption Plan. Isa. 65:24-25; Rom. 10:20; 11:1-3.

Rejoices, because of the success of the Plan of Redemption, which was marked out before the Race was Created; yea planned "before the Foundation of the World" (Eph. 1:4; I Pet. 1:18-21). This Redemption Plan, triumphs over Sin and Death, to every Creature, in the final consummation.

m. "Likewise joy shall be in heaven," Represents, there will be Joy over a Sinner's Repentance in the Kingdom. Psa. 16:11; 30:5; Isa. 35:10; II John 4).

In like manner Joy will be in heaven (Christ's Earthly Kingdom) over Sinners who then repent. Who then will not be, a saved sinner by Grace. Answer: No one. Or, will not every one of us need repentance, and receive forgiveness, in that blessed judgment day Trial.

n. "Over one sinner that repenteth," Represents, Repentance will be required, and Forgiveness will be obtain-

able in the Heavenly Kingdom on Earth; for both Jew and Gentile. Psa. 9:7-8; Matt. 10:15; I Pet. 4:17.

Paul says, **we must all** stand before the Judgment Seat of Christ. And give an account of our deeds done in that Age (Rom. 14:10; II Cor. 5:10). Our death "wages," pays for our actual Sins in this life.

o. "More than the ninety and nine," **Represents**, God's **Eternal care** over all his creatures, for their **Everlasting** good. Prov. 2:8-9; Isa. 9:7; 30:18; 52:15.

The Repentance of a few Lost Sheep of Israel, then, will bring more joy, than the Repentance of a Heathen Nation who is not Lost. But, because the Jews are more guilty, and have more to repent of. For, the Heathen are considered "just" (Rom. 1:16-17), when compared to the Lost Wandering Jew. Matt. 11:24; Rom. 2:12, 16.

p. "Just persons which need no repentance," **Represents**, the Heathen or Gentiles who know not God, who did not stray away from him by "unbelief." Isa. 49:20-23; Eze. 18:4; Rev. 20:4.

This truth of this Parable is self-evident, when we consider that the **Gentiles have had no offers** of Special Promises. They have all been **passed by as yet**. Therefore they are a **Law unto themselves** (Rom. 2:13-15). It is true, the Church which is called **out of the Gentiles** of this Age, have Special favors offered them **which the rest of the Gentiles** do not have. And this Class are only those whom God doth **Call by His Spirit**. They constitute the Church his Body, and sometimes called "His Brethren." And **twice called** the "great multitude." Rev. 7:9; 19:6.

Hence the Gentiles, in the Resurrection, will **need no** Repentance, for they as a class that have **never known** God, and **will need no** Repentance for the remission of Sins. **They will need Conversion** from Idolatry, to the Service of God, and His Christ their Redeemer (Isa. 47:4). The Heathen world then **will have paid the penalty** for Adam's Sin—Death, **when they all have died**. So in their Resurrection they will be Innocent as Adam was, before his transgression—"Good" (Rom. 2:14-15). There **may be some** Jews and many Gentiles (Heathen) who have been enlightened to know something of God's Mercy. **They will need** "Repentance unto Life," and **those not willing** to Repent then, and **unwilling** to be converted

to or obey God's Laws, will be cut off in Death again. The Second Death. Rev. 20:12-15.

20. THE PARABLE OF THE LOST COIN. Luke 15:8-10.
Glossary.

The Scene of this Parable is laid in this and the Resurrection Dispensation, and it sets forth the Doctrine of the Sacrifice of the Lamb of God, and by him sin will be taken away out of the World.

a. "Either what woman," **Represents**, the Church—"the Kingdom of God—Christ; Head and Body. Josh. 6:22-24; Prov. 12:4; Matt. 26:13.

The Women in Jerusalem and Bethlehem, in our Lord's time, **and, even yet, wear** a head-dress ornamented with **choice Silver Coins**. And no doubt our Savior referred to a head dress of this kind, rather than a Pocket Book, from which one coin was lost. It verily refers to an ornamental Bonnet—A Mitre. Zech. 3:5.

b. "Having ten pieces of silver," **Represents**, Doctrines of Religion, for the Head (mind), to guide the Life. Gen. 24:51-53; Ex. 3:22; Eze. 16:12.

Ten Pieces of Silver, represent ten Fundamental doctrines of **True Religion**. A Church, or Spiritual Kingdom, established and ornamented with Ten of the Choicest Doctrines or **Precepts** of the Bible, would be an honor and a blessing to **any community**, or country, and a Glory to the Kingdom of God, even in this age, it would **lift many above Sin and Sorrow**. Oh! how the humble Christian **longs to die, and rise again**, to get into such a Glorious Kingdom where **sin is no more and tears are wiped from all eyes**.

c. "If she lose one piece," **Represents**, The Continual Sacrifice, or rather the sacrifice offered once for all time and not to be continued daily, and the one that is sufficient for all time, as the Doctrine Lost. Prov. 20:15; S. of Sol. 1:10-11; Dan. 8:11-12.

The Devoted Israelites **were valued by silver** (Lev. 5:15). And the Gentiles who were consecrated to God, **were valued in Gold** (Rev. 3:18). Gold is the Earliest Metal and safest standard of values, of all metals (Gen. 2:11-12). These Silver Coins were not only bright and shining as doctrines, to give light to a sinful world, but

to produce harmony, by a musical tinkling sound (Psa. 89:15; Rom. 10:17-18; I Cor. 14:6-18). Paul perhaps gives the same idea in I Cor. 13:1. He refers to Love, as the greatest of all Affections. Sometimes called Charity (I Cor. 13:1-8), and without it all is at Discord.

So in the loss of the "Continual Sacrifice." That is, the Sacrifice for Sin of Jesus was once, for all time—not to be continued in any form, yearly or daily, like the yearly atonement, and Burnt offering sacrifices, of the Mosaic Law System. Neither like the Continual Mass of the Romish Church; or like the "continual" daily or weekly and monthly suppers of many of the Protestant Churches. Do not these Church practices set aside or take the place of our Lord's Sacrifice, "once for all"? (Rom. 6:10; Heb. 10:10; I Pet. 3:18). Is not this continual Mass or Lord's Supper, the Abomination that maketh Desolate? spoken of by our Lord? (Matt. 24:15; Dan. 11:31.)

Our Lord **Instituted** or rather **Gave a Memorial Service**, at the close of His Last Passover Feast. He ate it with his disciples, **just before his betrayal and death**. And he said, "**this do in remembrance of me.**" This was not a Supper (I Cor. 11:20-22), nor was it a Feast. It was Instituted "**After**" the Passover Feast (I Cor. 11:27-30). It was **Greater than the Feast**, though they simply **eating a little** Unleavened Bread, and **sipping a little** Unfermented Wine, in Sad Commemoration of his Coming Death. He **had just told them**. He was going to be Betrayed, for Death, by **one of them**. These Emblems **were used as Symbols** of his "**broken body and shed blood.**" These words of His imply, that his sincere and loyal Followers should do likewise. **Observe it as a Memorial** (not a Supper) **once a year**, at the date or time of his Crucifixion, **on the fourteenth day** (of his National people's) **first month**. About our April 1, 33 A. D.

Like the Passover to the Israelites (now scattered and Lost nationally) it **sets forth our Participation** in his Sufferings and Death (Rom. 6:3-12), and our Resurrection with him, **and our entering into his Millennial Work and Glory**. Our Lord said: "**As oft as ye do this (memorial service for me), ye do set forth the (your) Lord's death until he come**" (again). When he comes, **he comes as our Resurrected Lord, to raise us up, "also in the likeness (like him from his Grave) of His Resurrection."**

This Service is a Memorial of his Death until he comes again. His **second Coming** (*Parousia*—Greek Presence) will be His Memorial of our Resurrection, out from under the Law of Sin and Death. (Rom. 6:14-18). That is, He will **Remember us**, as he promised the Thief (**crucified with him**), in order to bring the **Thief with us all in**, his Kingdom. Luke 23:40-43.

d. “Doth not light a candle,” **Represents**, searching the **Scriptures to find the Lost Coin (Doctrine)**. John 3:19; Rev. 1:1; 22:18.

This Lighting a Candle to search for this precious Doctrine (piece of silver), should admonish us, to search the **Scriptures continually**, with the Candle Light of the Holy Spirit—**The Comforter**, given us while our Lord is absent. And **search carefully and prayerfully** in this **dark day**, and Watch and Pray for our Lord’s Return. And **our head** (mind) well Decked, with all the Ten Pieces of Silver (**Doctrines**).

e. “And sweep the house,” **Represents**, Cleaning the House (Church), or Kingdom of Papacy and Protestantism, etc. Eze. 45:18-20; Eph. 5:12; I Pet. 3:4.

Sweeping the house, implies cleaning the Heart, house or Church, of all evil thought or false ideas of true religion. By so doing we will find, absent there, lost doctrines. Lost sight of, by our too much conformity to the world. The principal Doctrine Lost sight of, is, the **Death of the Soul**, rather than the Body, which is simply the organization of the Soul.

f. “And seek diligently till she find it,” **Represents**, Anxiety for the Doctrines she (the Church) lost, she “seeks diligently” until she finds it. **That is the lost condition of the Church today**. Psa. 119:2; Mal. 3:16-17; Rom. 12:1.

When God “shakes” the Earth for the last time, he will “shake” the **Heavens also** (Romanism and her Children), then, this Doctrine, the “**Vicarious Sacrifice**” will be removed because it is “shaky,” and all others that are shaky—unscriptural, will be also removed as “Refuges of Lies,” and those Doctrines (or Fruits of the Spirit) “**that cannot be shaken, will remain**” (Heb. 12:26-29), and **they will be as Pillars in the Kingdom of God** (Gal. 2:9; Rev. 3:12). If by “sweeping,” we do not find all the Truths, we like her, must “seek diligently” until we do find (Matt. 7:7). Thus we please our Lord, and

become fit (when our sacrifice is on the Altar, Rom. 12:1) to be begotten of his Spirit in the Womb of Death. And when Born from the dead we will become Educated and well grounded in the Real Truth.

g. "And when she hath found it," **Represents**, the Lost Doctrine, found in the Rubbish of Papacy and Protestantism. Prov. 6:20-23; Jer. 15:16; Phil. 4:18.

But the Coins in the **Christian's Head Dress**, in Paul's time, he says, were, 1st, **Love**; 2nd, **Joy**; 3rd, **Peace**; 4th, **Longsuffering**; 5th, (**Benevolence supplied**); 6th, **Gentleness**; 7th, **Goodness**; 8th, **Faith**; 9th, **Meekness**; and 10th, **Temperance** (Gal. 5:22 - 23). Since Paul's time, when the Man Romanism, and the Wife Popery, became fully Developed and "revealed" (II Thess. 2:3 - 4), then about 800 A. D., before the Lost Coin was found, its place was filled with the "Abomination that maketh Desolate" (Matt. 24:15). And this Spurious Coin suited "the Works of the Flesh," and "the Lusts of the Flesh" (Gal. 5:17, 19-21) so well, the Head Dress, then, was supplanted with other nine Spurious (counterfeit—Anti-Christ, I John 4:3) Coins, which are: 1st, **Adultery** and **Fornication** (double words, which make a better showing than the Genuine); 2nd, **Uncleanliness** and **Lasciviousness**; 3rd, **Idolatry** and **Witchcraft**; 4th, **Hatred** and **Variance**; 5th, **Emulation** and (**Jealousy, supplied**); 6th, **Wrath** and **Strife**; 7th, **Sedition** and (**Insurrection, supplied**); 8th, **Heresies** and (**False Teachings, supplied**); 9th, **Envymgs** and **Murder**; 10th, **Drunkenness** and **Revellings** (Gal. 5:19-21). The Author does not aim to speak disrespectfully or unkindly, but simply state Bible Facts, as The Christ, and The Apostles Prophetically spoke. Matt. 24:15; II Thess. 2:7-12.

h. "Call her friends and neighbors," **Represents**, Holy Men and Holy Angels. Isa. 49:18; Matt. 3:9; 24:36.

The statement of this one Doctrine, of the One Sacrifice for Sins, make the Plan of Salvation Complete; and without it, the whole Plan is destroyed. It is a Doctrine whose "Fruits" are that which rejoices the heart, as well as embellishes the Head. It leads the finder to want Friends and Neighbors, to rejoice with Her. It rejoices any one, who diligently searches the Bible for Hidden and Lost Truths. And when he or she finds one so precious, as the Ransom and Redemption Doctrines, they want others rejoice too.

i. "Saying rejoice with me," **Represents**, the great joy over the Sacrifice for Sin. A sacrifice that astonished the Angels for they also desired to look into it. Isa. 61:10; Luke 2:14; Heb. 13:15.

What Joy and Rejoicing there will be in the Resurrection Morn, when **all will have** an opportunity to come and secure one of these **head dressed crowns** of Rejoicing, laid up for all who love our Lord's appearing. Oh! how we should live under all the conditions of this life. Conditions of Prosperity as well as Adversity. II Cor. 6:3-10.

j. "For I have found the Piece I had lost," **Represents**, finding the Messiah—the True Sacrifice for Sin. Psa. 54:6; 107:22; John 4:29.

This, the True Church as the Kingdom of God, represented by the pronoun "I," has been in existence all down through the Dark Ages. But **she has been in hiding** in the Wilderness for the "time, times and a half time"—1260 years. Now **in these last times**, the Earth is "helping this Woman" (Rev. 12:1-17). All true Christians today, **ought to be securing one of these** Head Dresses with a full set of Silver Doctrines in their crown.

k. "There is joy in the presence of the Angels" (Holy Angels of course), **Represents**, there will be rejoicing then, **as this will be** in the times of the Restitution of all things. Hos. 2:14-15; Mal. 4:2.

The Holy Angels (**those who never sinned**), do rejoice in the Great Plan of Salvation, and will rejoice when our Lord returns, **to give repentance to the risen world of Mankind**. For, **then their Friend**—the Restored Fallen Angels (Jude 6) will have an opportunity to repent and come back **as soon as they see their mistake**, and be restored. And the Holy Angels will have an opportunity **to lead their Brethren (the Fallen Angels)** out of their "chains under darkness" into the wondrous light of the Millennial Age.

l. "Over one Sinner that repenteth," **Represents**, Repentance and Forgiveness in the Resurrection Age. Eternal Life will be their Reward. Death itself will be Destroyed. Psa. 66:16; 32:8; Acts 3:19-21.

21. THE PARABLE OF THE LOST (PRODIGAL) SON.
Luke 15:11-32.**Glossary.**

The scene of this Parable is laid in the Resurrection Age. And declares the Doctrine of the Return and Restoration of all Israel to their Promised Land, which cannot be accomplished, nor begun until they are brought **out of their graves by resurrection**. For the **promises are not to the living Jews of the present day, but to their Dead "fathers."** Acts 13:32.

a. "A certain Man," Represents, in this parable, Isaac. Gen. 27:1-14; Gal. 4:6; Heb. 11:17.

In verse 11, Jesus says, "a certain man had two sons." Did he not mean, **that certain man in**, or according to the Scriptures we read, **had two sons?** In several of his parables, **he uses the same expression** (Matt. 21:28; Luke 12:16; 14:16; 16:1, 19). So it is evident, in this parable, he refers to Isaac, **who the Scriptures say**, had Two Sons (twins). Isaac's are the only two sons, in the Scriptures, **that can fill all the conditions** of this Parable. So we see our Lord had **studied the Scriptures**, and **understood them well**. A grand lesson for all of us. Alas, **how few this day** (with our land full of Bibles of every Translation,) know that our Lord **meant the two sons** of Isaac. Hence the "two sons" of Isaac, follow as **a consequence to be Esau and Jacob**. Jacob was accounted the Younger, but **by contract** with his brother, **he secured the Family Birthright**, by paying the small sum of a "mess of Pottage." **He thus secured** the Birthright Legally, and by it, **saved his brother's life**, in the same deal. And yet Jacob **was born at the same time** with Esau, **by his hold on to his brother at birth**, which shows, he had **by this, a natural claim to the birthright**.

And still, Esau would have **died when he came in** from the field, if he had not requested **this contract from his brother** and secured food. If Esau had died, then Jacob would have naturally inherited the Birthright. But God **would have it otherwise**, in order that the **two boys** should become Types of the two Classes of Blessings (Earthly and Heavenly) he had for **all the families of the Earth**. By prodigality Jacob's descendants **lost the greater** of the two blessings promised the two boys. And in the Mil-

lennium they will have to take the "servants" place (Heb. 3:5). And Esaus' descendants (as many of them as the Lord shall call) as Gentiles; and by the same contract, are taking the Greater place under the Free Grace Covenant, and, will become heirs of Jacob's Birthright—"Sons of God." Heb. 3:6-9; I Pet. 1:2-4.

b. "Had two Sons," Represents, Two Nations—Gentiles and Israelites. Gen. 25:22-23, 35:10-11.

God blessed Esau as well as Jacob, yet he loved Jacob the most, because he intended his promises to the world of mankind should center in and around Jacob's descendants (Gen. 28:1-4, 10-15). Esau—the Edomites—became in a short time a strong nation (Gen. 25:23). Father Isaac's Birthright Blessings, intended apparently for Esau (Gen. 27:26-29), implies, that God originally intended, through Isaac his representative, and Type of Christ, that this Birthright Blessing (the Greatest of all Birthright blessings), should fall upon Esau's Descendants—the Gentiles.

As God fore-knew that Jacob's posterity (the Israelites—the Jewish Nation) would through the deceitfulness of Adamic Sin, reject the offered Sonship, and Crucify their Redeemer, and thus have to accept the Lower position as "Servants," and also carry out God's Plan of the Ages, in the Fall of Adam, which he pre-arranged and permitted, by the introduction of Sin and Death. And then afterwards Redeem with Adam from Death by Resurrection. all the Race. So a knowledge of Sin, and an experience of Sin's consequences—Death; and, a Resurrection from that Death, will give mankind an Experience, that would prove to them, a blessing to all eternity. For, the first experience in Sin, will lead thousands, yea millions (in the Resurrection morning) to the Redeemer through Repentance and then, Praises for his Goodness, Wisdom and Love, and then readily accept of Everlasting Life. John 11:25-26.

c. "The youngest son," Represents, Jacob—the Israel Nation—The Firstborn by Contract. Ex. 4:22-23; Hos. 11:1; Rom. 9:4.

The parable represents Jacob asking his father, for his Portion of the Estate. And his father gave it to him readily, implying, that Jacob wanted the Birthright, and, he got it. But he did not obey God, and he, as a Nation,

lost the Birthright, the same as Esau did—by a mess of pottage.

d. “The eldest son,” Represents, Esau—the Gentile Nations, by becoming the youngest son by Contract. Gen. 25:29-34; 27:38-40; Jas. 1:9.

This parable here represents Esau as a dutiful son, who never wandered away from his Father (God) verses 28-32. So his father gave him all he had. Vs. 31.

e. “Divided unto them his living,” Represents, Earthly inheritance—Blessings and Property. Gen. 27:36-29; 45:18-20; Deut. 33:28.

Here we see the “Supplanter” Jacob—afterwards Nation of Israel, holds by his Birthright Contract, from his brother Esau a Deed for all their Father’s “Living.” Afterwards when Jacob became a nation we see that Nation holds a **warrantee** Deed for all of Palestine with greatly extended borders, and that nation (Israel) holds the original Deed yet, and God so recognizes it. They were driven out of their land for their sins, and when they are sufficiently punished, God “will bring them back into their own (not somebody’s else) Land.” While Esau (all other Gentile Nations) hold a Warrantee Deed for all the rest of the Earth, the largest holdings you see (Gen. 2:8; Isa. 51:3). The Parable says, “he divided unto them (both equal) all his living,” when Jacob—the youngest son with all his possessions left home.

f. “The youngest,” Represents, Jacob—Israel who got money or moveable property, and implies, First, as Blessings to “Sons.” Second, as Servitude to “servants.” Deut. 33:29; II Sam. 7:23; Psa. 144:15.

The youngest—Israel, Lost his Blessings for which he sought (Gen. 27:34). For Jacob left his possessions and went down into Egypt, thus Lost his Warrantee, while there, and he returned through the Wilderness of Sin—Sinai. When he got his Deed back, but now it contained a Conditional Clause. Aaron was the Testator of this Conditional Deed or Covenant of Works (which means Bondage). And Aaron will Mediate it to them, when he and they come up in the Resurrection, and when God will again make it a Warrantee Deed, when he brings them into their Own Land (Jer. 31:31). And it will be signed by Paul as a witness. Heb. 8:8-12.

g. “The Eldest,” Represents, Esau—Edom—Gentiles or Heathen who got Property of his Father, and implies.

First Servitude to "Servants." Second Blessings as "Sons." Gen. 27:39; 33:9-11; Judges 1:15; Luke 15:31-32.

The Eldest kept his servitude at home with his property and took care of his old Father, because this was a Condition Deed to Esau—Edom—Gentiles—Heathen (Gen. 25:30; Isa. 63:1-6). Christ is the Testator of this Deed or Testament through His Angel (Gen. 24:7, 40), to Abraham for Isaac—Esau's father—of this Parable (Gen. 22:11), to Joseph in Egypt (Gen. 48:16), to Israel in the Wilderness (Ex. 23:20-33; 32:34), to Daniel's friends in the Fiery Furnace (Dan. 3:28; 6:22), to Zechariah concerning Israel in bondage under Darius in Babylon (Zech. 1:9-17; 3:1-10). And Christ will be the Mediator of it to them—Judah, through the Melchisedec Priesthood in the Resurrection morn (Heb. 7:11-17; 9:11-17). Both of these Deeds—Covenants, were sealed with Blood. The First with Blood of Rams (Lambs)—Burnt Offerings, which could not take away Sin, but Typified the Real. The Second with the Blood of Jesus, which sacrifice alone did and can take away Sins. Jesus' Blood cleanses both Covenants or Deeds, being a Double Codicil Deed—Law and Grace Testaments (Old and New), represented by the double Breast Plate of Judgment. Ex. 28:15-16.

After both of these Mediators have finished their work in this Dispensation, which is nearing its close, then in the Resurrection, these two Mediators, will go forth with their Families, to Mediate for the Resurrected Race, by bringing God's blessings to every Family. Gen. 12:1-3; Acts 3:25.

h. "The youngest went into a far Country," Represents, First, into Sin; Second, He got Husks (trouble); Third, The Father's Blessing at his Homecoming. Psa. 105:23-25; Isa. 52:4-6; Luke 15:32.

The youngest went into sin, represented by the Far Country, and got "Husks," and is living on such yet, but when their dead are resurrected, they will get the Father's home Blessing—The Birthright Blessing, which was his by Contract with Esau—Edom, which was his also by right of being Born at the same time with Esau (Gen. 25:24-26). Therefore, Jacob got the Birthright Legally and Justly, also Honorably. And, if any one sinned, it was his father, who loved Esau for the many meals of venison he received of him. And Esau Hated Jacob because of the Mess of Pottage. Compare Gen.

27:41-45, with Mal. 1:2-5; Rom. 9:10-16; Heb. 11:18-20; 12:14-17. So a careful study of the Scripture references will show that this parable was designed for the Resurrection Age.

i. The "Youngest" spent all, **Represents**, First, Prodigality; second, Want; third, Became his Father's Servant. II Kings 17:15; Jer. 2:4-5; Rom. 1:21.

The youngest, Jacob lost all of his Property by A. D. 70, and will return home poor, in the Resurrection morning, **and get his Father's Second Blessing**, under the New Covenant (Jer. 31:31-36). In the Resurrection, **this second work of Grace** will occur after "he comes to himself," and thinks of his home, and his heavenly Father's Home, and Kingdom Promises.

j. "Youngest returns to his father," **Represents**, the Return of Israelites **after the Resurrection**. Isa. 35:10; Jer. 30:3, 18; Eze. 39:25; Amos 9:14-15.

Moses then will be their Advocate. Aaron was their Mediator in this life. When in the Resurrection, will their return take place? The answer is: when they have "received Double (punishment) for all of their sins." Isa. 40:1-2; Jer. 16:18; Zech. 9:12.

Reckoning from the time Jacob (afterwards named Israel) left his Uncle Laban's house, **to depend upon God and himself**, with all of his possessions (sons, servants and cattle), as, **this is the time** God took him as a Nation (Gen. 31:3-9, 11-18), **to the Cross** of Christ Jesus; would make 1892 years, **the point of time** when Zechariah says, "they will have received" one-half of their "Double." **This being true**; from the Cross the other 1892 years will expire in 1925 A. D. See Chronological Chart on page 6 in front of Book. Their Return then starts from their "Graves" (Eze. 37:12-13). If this standpoint of observation is being the true Point; their Resurrection should begin in 1925. In the "First" effort, God "will fish them," that is, he will take them at their Will, if they will bite his Hook—"go." And after that fails, God will "send Hunters" after them, that is, take them who are unwilling to go, against their will, and "bring them back from all Lands." Jer. 16:14-18.

k. "The Eldest," remained at home. **Represents**, those of Edom over whom God "will Cast his Shoe" (Psa. 60:8; 108:9). The Bride for his Son, will get the Richest

Blessings—the “Mark” of the Prize. Ruth 4:7-10; Isa. 60:3-4; 66:12-13; Ats 15:14-17.

The eldest—Esau, representing all the Families of the Earth, will then after the Resurrection of all the dead, receive their title to the Eden Restored. Then to as many as have come into Christ by Faith in this life, and by actual work in the Resurrection Life, Christ—Head and Body, will be the Race’s Advocate—Attorney. Now Christ is their Mediator.

The Moses and Aaron, the Priests, the Kings, and the Prophets, under the Law Covenant, drew out a Class of zealous worshippers of Jehovah, during Israel’s “Favor,” who will be Elders and Princes, in all the Earth in “that (Resurrection) day.” A 144,000 of them will be “their Elect,” (Isa. 42:1; 45:4; 65:9, 22; Rev. 7:2-8). Our Lord will also draw out a Class from the Gentiles (all other Nations,) that will constitute the Church his Body (Rev. 7:9-17). And from this Church Class (multitude)—the second Adam, He will take a Class or “Little Flock” to be “the Bride”—a 144,000 (Rev. 14:1-5). These are the Christ Elect—The “Elect Lady.” I Pet. 1:2; II John 1:3.

22. THE PARABLE OF THE UNJUST STEWARD.

Luke 16:1-12.

Glossary.

The scene of this Parable is laid in the First and Third Ages. And it shows forth the Doctrine of Covetousness. Covetousness in the Spirit World of Angels. Pride from their Lord—Lucifer led many of the Angels—“His Angels”—“The Devil’s Angels” to revolt with him. All this after God—“The Lord God” (Gen. 2:4 to 6:4), had given Lucifer their Leader or Archangel, the additional Stewardship of the Race, whom he—God—had just made and given Dominion (Gen. 1:26-28; Psa. 8:5-8), over the works of his hands, during his seventh day of Creation (Gen. 1:5, 8, 13, 19, 23, 31; 2:1-3). Though Satan has all these Centuries been operating against our God, and have brought the Race of Mankind into misery and into death—the Grave prison, Ignorantly thinking he was interfering with God’s Plans, and ruining the Race, when he was only the Steward of God, in carrying out God’s Plans, in the Kingdom of God and the Kingdom

of the Heavens. Job 1:6-12; Zech. 3:1-2; Matt. 4:10; 12:26.

a. "There was a certain rich man," **Represents**, God in Creation and Providence. Deut. 10:13; Psa. 24:1; Jas. 1:17.

This Parable was spoken to his Disciples (See vs. 1), while the Three preceding parables—The Lost Sheep, The Lost Coin, and the Lost Son (Prodigal), see 15th Chapter, were spoken to the Publicans (tax gatherers) and Sinners (outlaws). And the three Parables in Chapter 14, were spoken to the Jewish Guests, at a Chief Pharisee's Sabbath Day Dinner Party. The Parables in the 15th Chapter set forth the Lost Condition of All Mankind in Sin and Death, with all their Holdings of their Mother Earth; But, sometime, somehow, and somewhere, they will all be permitted to "return to their former Estate" (Eze. 16:53-56). While the Three Parables of the 14th set forth the Feasts of Blessings God has provided for, and will serve to the Race, when they return to Their Former Estate in Eden, Restored by Resurrection (Eze. 16:57-63). Then God will establish an "Everlasting Covenant" with all the restored Nations.

Now this parable of the Unjust Steward, spoken to his Disciples, treats of the Effects of Sin on the Angels, as well as on Man, though the Angels' Penalty ("Changes of Darkness") was lighter than Man's Penalty—Death, Sin effected their Mental Powers, more than "the Children of Men." Death will finally prove to Men and Angels that death is a Blessing over to mankind. For, Death is only a "Sleep" for a rest, from the moment of dying to the moment of resurrection. A Rest the Angels do not get. Man's Mental Faculties need rest, as well as our Physical Senses. Hence the Angels' Mental Powers were more effected, for they have no physical senses. Yet in the Resurrection Age, it will require a great deal of healing power ("virtue") to be bestowed on the Fallen Angels, by the Church—then Spirit Born Beings their Judges. I Cor. 6:3.

b. "Which had a Steward," (unjust) **Represents**, Lucifer the Archangel, "Son of the Morning." Isa. 14:12-14; Jer. 3:19; Dan. 8:11.

God, as the Rich man, always will be the Owner of the Earth and all things therein. He placed over the Earth the Man and Woman, whom he had just "made." And

Lucifer, was the foremost, and the most intellectual of the Archangels, so through Pride of Heart he thought to Rule the Race, that God had just made in Adam. The Three Archangels spoken of in the Scriptures, are Lucifer, Michael and Gabriel. Isa. 14:12; Dan. 12:1; Luke 1:19-26.

“The Son of the Morning” (Isa. 14:12) implies that Lucifer stood first with God: and his ruling Province was at least one-third of the Angelic Host. Michael, over another third, and Gabriel over the other third. Lucifer in his Revolt no doubt drew most of his Province of Angels with him, and they all are become Fallen Angels. “Lucifer” fell to “Satan” through Pride (Prov. 16:18; Jer. 49:16; Obadiah 3-4; I Tim. 3:6), before his entrance in Eden as a Serpent. And “his angels” yet were holy, but later when they were permitted to enter Eden (transformed as men), and assist man to overcome the effects of sin (into which they had just fallen), and toil for their subsistence; instead of attending to their commission, to help the fallen Race, and then return to the angelic “Estate” (Jude 6), they continued in Man’s Estate—“Flesh.” Then, while in this Assumed Estate, they loved, and married “the Daughters of Men.” And their offspring were a Mongrel Race, neither men nor angels. Though this Mongrel Race were “men of renown,” the Lord God sent the Flood and Destroyed (utterly); this Blood Nature Race was drowned with all the human family, who in any way was effected and connected with this “Fornication” and going after “Strange Flesh.” Psa. 144:4-8; Jude. 6-7.

Noah and his family (who kept themselves from this contamination), were “Perfect in their generation” (Gen. 6:9, 7:1), and thus were saved over in the Ark. After 1600 years it was found that but eight Souls were free from this innovation or mixing of Natures—angelic and human. And these saved over ones “Replenished the earth” with the Pure Blood of the Adamic Race. Hence, in the Second Presence of our Lord, this Hybrid race will have no resurrection, or if they do have, they will be returned immediately into the “Second Death.” For, Gen. 6:13; 7:4 and 23 says, they were “destroyed.” Destroyed in Greek and Hebrew means wiped out—annihilated. So it is well for the Reader to bear this in mind whenever he or she reads any scripture in the Old or

New Testament, that contains the English word "destroy." Read it to mean annihilated or wiped out.

c. "Who was accused of wasting his goods," Represents, Bringing Misery and Death into the world. Gen. 3:13-16; II Cor. 11:3; I Tim. 2:14.

Satan (the Serpent) was accused in Eden, for bringing Sin and Misery, and Death, upon the first two of God's handywork (Gen. 3:14). And when our Lord was here, he says, he saw Satan Fall (Luke 10:17-18), and he with his angels was "cast down to Hell"—(*tartaros*) the Lower condition of men. II Pet. 2:4.

d. "Said, how is it I hear this of thee." Represents, the Death of Abel, whose Blood cried to God from the ground. Gen. 3:14; 4:3-11; Heb. 11:4; Rev. 11:18.

The first apparent result of the "waste of Goods" was manifested in the death of Abel. No doubt, the earth yielded her full productions, up to this very date. And until then, when Adam cultivated the ground, it yielded "an hundred fold." Then, after this murder, the Earth itself became blighted (Cursed for man's sake). Gen. 8:21; Isa. 24:4-6.

e. "Give an account of thy Stewardship," Represents, Satan falling from Heaven to the Earth. Isa. 13:9-10; 14:15-17; 34:4-6.

Here Divine Justice required the Serpent (Satan formerly Lucifer) to relinquish his Stewardship for his abuse of Power, by assuming human in the Brute form of a Serpent. To this day his manifestations are mental brutish manifestations, upon the minds of men, through trickery, jugglery, witchcraft and Spiritual Scenes, and all manner of deceitfulness of Sin, under the cover of darkness. Men and Women bewitched by this delusion, "love darkness rather than light" (John 3:19-20) unto this day!

f. "Thou shalt no longer be Steward." Represents, the fall of Satan below the level of the basest of men. Eze. 32:7-9; Luke 10:18; John 12:31.

Here Lucifer was reduced—"cast down to earth," to operate only upon the minds of the fallen Race, as appears today in Psychology, Hypnotism, Telepathy, and in all churchanity that is not superceded by Christianity, and the Love of God, shed abroad freely in the heart, to overcome the Evil one.

g. "What shall I do, to beg I am ashamed," Represents,

Satan's condition under "chains of darkness." Luke 21:26; John 14; 30:16:11.

Under Satan's failure to compete with God, he set about to devise some other plan for a livelihood. In his fall he was not deprived of his intelligence, nor his ability to do evil, or even good. He is no fool, nor ignoramus. Oft-times he appears as an "Angel of Light" (II Cor. 11:13-15). Hence it stands us all to beware of his intrigues and treachery.

h. "I am resolved what to do," Represents, the disposition of Angels to mingle with men. Job 34:13-18; Acts 7:53; 26:18.

In the very earliest history of Mankind, God sent Lucifer's Angels to earth in order to repair the evil that their Leader had done. Instead of helping the Race out of Sin, they entered into a Conspiracy with their leader, and thus made matters worse than he did. So God destroyed the angel progeny from the face of the Earth (Gen. 6:5-7) on this account.

i. "When I am put out of the Stewardship," Represents, Satan and his Angels deposed by the Flood. Gen. 6:1-8; John 14:30.

The Flood ended the "disposition" or permit of the Angels to uplift man. Since the Flood, the fallen Angels have nothing to do in the way of bettering man's condition. They are "under chains of darkness" until the judgment of the Resurrection day. But the effects of their work and destruction to do evil ceased not.

When God interposed with a Plan to Restore the fallen Angels, and especially Fallen Man, he made it known first to Satan (Gen. 3:14-15), second to Abraham, and then to Abraham's descendants through Moses; and then, gave his chosen people Israel, his Laws and Statutes through the Priesthood of Aaron, as a Mediator. Hence this disposition of Angels (Acts 7:53), was to continue until the Resurrection of all the dead Race, and the Restitution of all things, spoken of by all the Holy Prophets since the world began. Acts 3:21.

j. "They may receive me into their houses," Represents, Satan's method of entering and controlling Religious organizations' "houses" and Secret Societies, and the world's Governments. Lev. 17:7; Psa. 106:37; I Cor. 10:20.

Here we clearly see Satan losing his job, and falling

to below the level of the fallen Race. Satan at once conceived the plan to organize Society, religiously and otherwise, and appear to them as an Angel of Light, and a good fellow helper. God all the while, permitting him to do so, that in the end, God through Christ and his Church, destroy all the works of Satan, and possibly destroy him. When this is accomplished, it will secure to God Everlasting Glory, and secure Eternal Blessings to "whomsoever will" obey of the Race.

To accomplish this great work, God is "calling out (now) of the Gentiles a people for his name." A people who in the Resurrection time, is to "be like him" in divine nature or constitution, to assist him in this work, when this Dispensation changes again. Satan having assisted in organizing, Nations, Societies, Churches (so called), etc., and all the while appearing as an Angel of Light, and to them all, he is welcomed, as the Prince and Ruler of this evil world. John 14:30; Eph. 2:2. k. "He (Satan) called all of his Lord's (Divine Justice) debtors," Represents, all his Lord's debtors—"his Angels;" and ordered them to settle with him, now—in this life. II Kings 4:7; Matt. 18:22; Gal. 5:3-4.

Note: that this order comes from Satan—the Unjust Steward—"the Prince of this World" (John 12:31; 14:30; 16:11). Though Satan is the Prince of this world, he is also at the same time, the Steward of God his Maker (Job 2:1-7), and so is made overseer of his Master's Possessions. Satan is under Divine Justice direct, who is God's Representative to Earth's Court. Hence any Debts that were contracted by his Master's Subjects, were owing to the Master, and not to the Steward. But a Steward in Bible Times, had full control of his Lord's Goods, and Subjects, in the matter of Expenditures and Receipts. And also, he had power to Rebate any debts that any of his Subjects were not able to pay.

So Satan, as the Prince of this world (Dispensation) is only a Steward of God, and all of his accounts, as well as ours, are owing to God, and all of ours must be accounted for first to Satan, as our Prince. We are in this life, under the "Prince of Darkness," of Sorrow, and of Death. God holds him responsible for our self care, and he must render to his Lord our earthly condition, and we are excused or Pardon out of the prison of death to which Satan finally lands us. It will be entirely different

in the Resurrection age, when our Lord is Prince of the Millennial Age. Then we shall be under the "Prince of Peace," of Joy and Eternal Happiness and Health.

l. "The first one, how much owest thou to my Lord," Represents, All the Fallen Angels once as the Sons of the Light, of God. Job 1:6; 2:1; 3:20-23; 38:7.

The First violators of God's Laws were the Angels, "who gave themselves over to Fornication," etc. (Jude. 7) and became Debtors to the Lord God. And being in the first Confederacy with Satan (Isa. 8:12-15), he, Satan, forgave half of their (his good Natured Friends) Debt, knowing his Lord God would approve his actions. God is always merciful to his creatures—especially to the Human Race. God did approve Satan's Action, but not his Motives. His Motives were Selfish—for himself.

m. "An hundred measures of Oil," Represents, their Holy example, to lighten up the pathway of the Race, who had lately strayed in the Dark ways of Sin. Then these Angels also failed. Eze. 27:17; Zech. 4:11-14; Matt. 5:13-16; Rev. 11:4-6.

These Angels, according to Isa. 14:12, are accounted as "Sons of the Morning"—Light from "Oil," hence they are found Dealing in oil—Reflection of God's Holy Spirit's Influence (Matt. 25:9-10) that Reflected over Creation from the "beginning" (Gen. 1:5). So when Lucifer fell he sought a habitation in the Darkness, apart from the Light of God's Spirit (Gen. 1:4-5; Jude. 6), so God gave even him his choice. Compare such dealings in oil with the Rockefeller's Oil Company, and see them as very reckless dealers, yet very successful in supplying the source of Light. Light of God is what the world needs today. Electricity is the Coming Light. It is the true Light of the Son of God that is to lighten every man coming into the world (John 1:9). Gas Light may be used first in "that day" according to Zechariah 14:6-7, so from Oil to Gas, and now to Electricity shows that God's coming Glorious Kingdom is fast approaching.

n. "Take thy bill and quickly write fifty," Represents, Satan reducing their Debt one-half, so they should not be "destroyed." Psa. 86:5; Matt. 6:12; I John 1:9.

So God, their Lord as well as ours, accepts one-half, the Fallen Angels' debts, by putting them "under Darkness" (the Common Phrase—He "Fired them"), and not

putting them into death, which is the full Debt.

o. "To another, how much owest thou?" Represents, Fallen men—as "sons of Toil"—growing wheat, etc. Gen. 3:18-19; Psa. 104:14-15; Joel 2:23-24.

The next violators of God's Commands were the Race in Adam, whose Penalty was the "Sleep of Death," a lighter punishment, while it is a "Sleep"—a Rest. Hence Man was able to pay to Satan 80 per cent of their Debt to him. Then man's first Punishment is lighter than Angels' first.

p. "An hundred measures of wheat." Represents, Our Race's productions, by tilling the Soil, and by the sweat of the Brow, to sustain the present life. "Sleep" is sweet after Toil. Ex. 34:22; Ruth 2:23; Eze. 31:9.

Mankind is found dealing in farm productions—Wheat. Bread in the broad sense being the principal food for the Race; and Satan, as the Steward of God, has charge of all of our Foodstuffs. He has made our depraved appetites so keen, with his Adulterated Foods, and Drinks, that the mass of mankind are crying out daily, saying: "What shall we eat, or what shall we drink, or wherewithall shall we be clothed" (Matt. 6:31). "They say let us eat and drink, for tomorrow we die" (Isa. 22:13). Man is become a glutton, under Satan's Rule. The unjust Steward controls the Rum Traffic, and he has thus ruined more souls, and sent them through shame and rags to the Drunkard's Grave, than the Sword has.

q. "Take thy bill and write fourscore." Represents, Death added, to losing their home in Eden. Ex. 10:16-18; I Kings 13:6-7; Acts 8:22-24.

Was Death a lighter punishment, while "asleep" in the Tomb till Christ come? than "Chains of darkness" until the Resurrection? Yes. For, Death is a Rest, like rest in Sleep, hence a blessing; while Restraint under Bonds, is a much greater Punishment. The Dead, while "dead know nothing" (Eccl. 9:5). And as the Race are to be Redeemed by Resurrection, death is a rest the while, until Christ comes. With this true Thought in the mind, Death has no Terrors.

r. "The Lord said the Steward had acted wisely." Represents, Any act of mercy or forgiveness, is commended by God, the original Ruler over Angels and Mankind. Ex. 1:10; Psa. 101:2-3; Rom. 1:14.

Here, the Lord our God fully approved the action of

Satan (Job 1:6-12; Zech. 3:1-2; Luke 22:3; Rev. 3:9). God always recognized him as his Agent or Steward. Though God did not approve of his selfish Methods, yet he recognized the Devil's work, as carrying out God's own purposes. And his purposes are always for man's greatest good in the end.

s. "For the Children of this world are wiser in their generation," Represents, the wisdom of men, is greater than the wisdom of Fallen Angels. For Angels' "darkness" is in their Eyesight. Man is only "Blinded by the god (Satan) of this world." Psa. 8:4-6; John 12:35-36; Eph. 5:8-9.

Death is a rest to the Mind also, hence is a blessing. Therefore, then, men will be wiser than Fallen Angels, so Paul says, "they shall Judge"—(sit in judgment) the Angels. I Cor. 6:3.

t. "Than the Children of light." Represents, in this, that the fallen Angels have totally failed in their effort to help the fallen Race. Gen. 6:2-13; II Pet. 2:4-18; Jude 6-10.

Hence, Fallen Angels failed in Wisdom, in regard to their duty to the Race of mankind. It appears, that the fallen Angels have totally failed in helping mankind, but very successful in leading mankind into "all conceivable-ness of Sin." Job 15:35; Isa. 59:4-8; Rom. 7:7-8.

u. "Make yourselves friends of the Mammon of unrighteousness," Represents, God as instructing his followers to be friendly to Rich men. Prov. 18:23-24; 27:17; Matt. 11:19.

The application is: that the Lord's people should show the spirit of kindness to all, even to the miserly man.

v. "That when ye fail, they may receive you." Represents, Rich men's favor can be obtained by our friendliness to them. Prov. 14:20; 19:4; Matt. 10:41-42.

This implies, that our riches if we have any, most always fail, and by friendliness to riches or rich men, when ours fail, they will share with our poverty. This teaching of our Lord shows, that he did not consider riches as sinful. And every child who loves God, should secure as much of riches as possible righteously, and then it will not be unrighteous Mammon.

w. "Into everlasting habitations," Represents, the wealth of the world will be shared with the Righteous Everlast-

ingly, in the Resurrection Dispensation. Prov. 3:33; I Cor. 3:8-15; Eph. 3:8.

When the world's Billions of people are resurrected and they from every and each Age, and Generation strive to get "their former estate," and holdings; their Rich men, and their Poor men will struggle for their Legal right they left when they passed from this life. This will produce a Race War, that will bring on the "great time of trouble" (between Capital and Labor), such as never was, since there was a Nation, even to that same time (when the Race are all out of their grave, and seeking their Homestead), and "at that time, thy people ("of the Resurrection of the Just" Dan. 12:1; Acts 13:38-39; 24:15; Rom. 2:13; 3:26) shall be delivered, every one that shall be found written—in the book"—not the Book of Moses, nor the Book of Life, nor of the Lamb. But a Book of Justification—**Special Book** found among "The books," which will contain the Three Classes of the three Covenants (Law, Grace and New, Dan. 12:1-2). Then the Angels, will receive the Redeemed into Everlasting Life—"Everlasting Habitations."

x. "He that is not faithful, in that which is another man's," **Represents**, that we are Trusted as God's Stewards, and must return our Trust funds "which are another's," to him; with an **itemized** Statement. Hence we have great Responsibilities. Prov. 13:17; 25:13; Luke 12:42; I Cor. 4:1.

We are all **Stewards** of God's Mysteries and Mercies, and not Heirs yet. They are not our Own. They are not Gifts. Loans only. The same with our Worldly Possessions, **they must all be returned** and accounted for, to the Lord God, our Merciful Father.

y. "Who shall give you, that which is **your own?**" **Represents**, We can claim our Reward, if we are honest enough and can handle another man's Share wisely and not selfishly. We shall fail in our blessings promised us under the Abrahamic Covenant (Gen. 12:3), if we fail to wisely use our Stewardship. And if we fail thus, in the Resurrection age, we will be cut off in the second Death. Matt. 25:46; Rev. 20:13-15.

23. THE PARABLE OF THE RICH MAN AND LAZARUS. Luke 16:19-31.

Glossary.

The Scene of this Parable is laid in this Dispensation, including the Resurrection of the Dead. Setting forth the Doctrine of Death and the Resurrection, or this life and the Life to Come, with the River of the death Condition of Unconsciousness running between. All the Race are Buried in this River, and forgotten except by God, who has their names written in the Book of the Life of the Race. This is another Book among the Books, which contains the Larger portion of the dead Race.

a. "There was a certain Rich man," Represents, the High Priesthood of Israel's Government. Ex. 28:2-43; Num. 35:25; Heb. 4:15; Rev. 18:16.

This Parable is different from other parables of our Lord's teachings, and not in any way connected, so that many think it not genuine. But it sets forth some doctrines surely connected with the Plan of God in the Fall and Rescue of the Race; that it becomes a safe basis for reasoning, if properly understood. When properly understood, it sets at naught, many errors given to it. The expression, "There was a certain rich man" and "a certain beggar," shows the fact, that this parable, like many others, were drawn from persons or classes of persons, in the Scriptures. Whether true or untrue, it gives us some Vital Facts concerning the dead state. In this Light, how descriptive of the High Priesthood, and the Jewish Government, under God's Special favors.

This Parable, like all other Parables, is Literal and its meaning all literal; or, it is all Figurative, and its meaning all Figurative. Yet, it may be part Literal, and part Figurative; and its meaning part Literal and part Figurative, but it is not so stated. Nevertheless, it is all Real, and Truthful in Facts. For all parables are things said, and something else is the meaning. It would not be a Parable if such was not the case. Hence, here we think the "certain man" is the Priesthood meant, of Israel, and represents the Government of their Nation—A Theocratic Government.

b. "Who was clothed in purple and fine linen," Repre-

sents, the Special Blessings and Favors by the Clothes of Priests and Nation. Ex. 39:1-5; Lev. 16:4; Rev. 19:8.

This Priesthood was clothed in Purple and fine linen. It was "for Glory and for Beauty" (Ex. 28:2-4), and Represented their Special promised Blessings, that other nations did not have. They are Types of the Promised Blessings, the Lord's Consecrated (the Priesthood were consecrated—Lev. 8:1-30) people will get in this life. Promises in this life, and Blessings in the next Life. And these Promises are ours today, if we are devoted to the Lord's teachings in the New Testament (covenant) Scriptures. This Covenant is the Grace Covenant that Paul speaks of so many times in the Hebrews; improperly translated "New," when it should be "Grace." Paul in Heb. 8:7-13, refers to the Covenant that will be applied to the Called out (ones) of the Gentiles (by the Apostle James, Acts 15:14-16) and the Covenant that will be applied to "Israel and Judah" in the resurrection times, and to be "written in their hearts and minds"; so after then, they will need no Mediators. Then, Christ—Head and Body, and Aaron through Moses, will become the "Advoates" to them of the New Covenant (Heb. 8:8-13), which is to be applied to the world of Mankind in that Age.

c. "And fared sumptuously every day." Represents, Earthly and Spiritual Law blessings. Psa. 1:1; 65:4; Jas. 1:12; Rev. 14:13.

And this Priesthood Nation, enjoyed Special Favors all down their history. True, at times they were denied these blessings, because of their Sins of Idolatry, but their Blessings returned to them when they reformed, and finally they ceased to reform, and God gave them over to their enemies, until their nation went down, and was carried to Babylon in 606 B. C. And they were destroyed—wiped out as a people in 70 A. D. These Blessings were God's Laws and their Earthly Agricultural products.

d. "And there was a certain beggar," Represents, in like manner Publicans and Sinners—Gentile Governments.

v. 27:19; I Sam. 2:6-8; Matt. 9:10.

This "Certain Beggar" is the Gentile Governments, represented in the Edomites, Philistines, Assyrians and Babylonians. They were all Idolaters. They more or less worshiped Reptiles and creeping things, of the smaller kinds. They lounged in filth and disorders. These brought on Leprosy, and many other contagious diseases,

and generally these fell among the poor classes, that made Leprosy a national pest.

e. "Which was laid at his gate, full of sores." Represents, Leprosy—the worst disease known. Isa. 1:6; Matt. 8:3; Rev. 16:11.

The Nations were lying at the Gate of Mercy (the back gate) all the years the Israelites were a Nation "faring sumptuously every day" (year), to A. D. 70 (Gen. 22:17; 24:60), and as it says "full of sores," as well as Poverty stricken, and Paralyzed.

f. "Desiring to be fed with the Crumbs," Represents, These sick and poverty stricken Gentiles, desiring the least blessings from the wealthy and Prosperous Jews. Ex. 16:32; Matt. 15:26-27; 25:37.

God's table is always overflowing with blessings. And until our Lord's time, they were for the Israelites only, yet those blessings, were not to be wasted. And still the Israelites, did continually waste God's special Favors. Threw them out of their back "Gate," as Garbage, that puzzled their City Police, to know what to do with the waste. So they encouraged the Dogs, and their poor "neighbors" to come and help themselves. The Gentiles (Dogs) were entitled to as many, yea all of these blessings that the Jews wasted (crumbs), and they secured all they could. They are represented by Lazarus (from Lazar—Latin)—A person infected with any nauseous disease. He being without hinderance at the back Gate (where the wastes always accumulate) to get the best of the wastage.

Hungry dogs are always around such places to get their meals—the Low and Half Bred Jews. These dogs represent the Publicans and Samaritans, and by the Jew they were considered but little better than Heathen or dogs. Publicans and Samaritans, though Israelite, on account of their Poverty and Occupation, were on a par with Gentiles. Matt. 15:21-28.

g. "Which fell from the Rich man's table." Represents, the overflow of God's Blessings to Israel. Gen. 48:15; Ex. 25:28; Eze. 44:16.

The Gentiles had no Blessings especially promised them. They had to get their living by the Sweat of their Brow from this sin "cursed ground" (Gen. 3:17), hence could not claim any, yet they had the same privilege to the Blessings, the Jews "cast away" or "let fall from their

Table" as the dogs and cats have from the garbage wastes of any man's table. Hence at this "Gate" the dog and the beggar, met on a common level as one and the same individual. "Moreover the dogs licked his sores," which shows that the Samaritans were always ready to give assistance to all in distress. Luke 10:33-34.

h. "The dogs came and licked his sores." Represents, Benevolence by any who would do good. Ex. 22:31; Matt. 15:27; John 4:9.

The Jews considered the Publicans and Samaritans (though of their own blood) great sinners. While these sinners were always willing to do the Israelites a favor; and glad to get any of God's Blessings that the Israelites wasted. Here is a moral lesson for all of us as the Lord's followers. But in many cases the reverse of this obtains. i. "It came to pass that the beggar died," Represents, the Gentiles' condition of Poverty ended. Rom. 5:6; Heb. 11:13; Rev. 14:13.

And the due time had come, in God's Plan, when the Israelites' "iniquity was full," and Lazarus died to this condition of poverty. For there was no more garbage found at the "Rich man's gate." He had gone and Poor Lazarus and the dogs knew not where. This kind of living for them was no more. Lazarus' "sores" needed no more "licking," for he was dead and gone—not buried as the "Rich man" was.

j. "And was carried to Abraham's Bosom." Represents, now the Gentiles are translated into God's favor. Isa. 51:1-2; Matt. 3:9; Jas. 2:21.

Lazarus was carried by Angels to Abraham's old home that the Rich man had vacated by his "death and burial." This was Abraham's Bosom. Lazarus did not die "nor was carried" in the manner, that common Theology teaches, for a dead man would not be of any use to Abraham or even to God. He would have been a dead weight in Abraham's Bosom.

We do not seek to ignore any plain statement of the Bible, but we do seek to know and understand its true meaning. Remembering, this is a Parable; and must be understood, as other Parables are understood. Our Lord Explained The Sower (Matt. 13:18-23), The Wheat and Tares (Matt. 13:36-43), The Draw Net (Matt. 13:49-51). We have tried to follow our Lord's rule. The Gentiles now come into God's Favor as a whole, but thus, under the

New Testament in Jesus' Blood—Free Grace Covenant. The Gentiles **must lay hold of these Blessings by Repentance and Faith**, and then Consecrate the Soul unto Death (until the Soul dies—Rom. 12:1), in order to secure the "Favor" of God in the Resurrection Life. And at the same time, the obedient Jew is to secure his "Favors" that are "left behind" for him, in the same way. Hence, but few Jews of this day are drawn by God's Spirit, into the Gentile Banquet House. The Gentiles and the Jews as a body **do already receive** or have a fore-desire of and will, in God's due time, be admitted together to the Rich Man's Table.

k. "The Rich Man died also," **Represents**, the Israelites as having lost their "Favor" of God, at the same time the Gentiles got the "Favor." Lev. 26:21-24; Rom. 11:15; Jas. 5:1.

The Rich Man and Lazarus "died" at the same time, and thus show a changed condition similarly to both individuals—Nations.

l. "And was buried." **Represents**, the Israelites "cut off," and the "Gentiles come in." Lev. 26:14-18; Joel 1:8-10; Luke 15:13-14.

And the Rich Man "was buried" in the ground, but the Poor Man was "carried to Abraham's Bosom." This implies, the Jewish Government disappearing in A. D. 70, and has not yet been resurrected. **But is lying in Hades**—Hell, still, waiting for Gabriel's Trumpet.

m. "In hell he lifted up his eyes, being in torment." **Represents**, anguish, in the Lost Favored condition. Eccle. 9:5; Matt. 22:32; I John 4:18.

"In hell he lifted up his Eyes, Being in Torment." How impressively Significant. **Their Kingdom Cast Off** by God their King. And yet their High Priesthood to this day, are trying to "Lift up their Eyes, being in Torment." And will be "in Torment" until their "Seven Times" punishment is completed, which, most likely commenced when their Nation was destroyed or rather "Carried away" by the King of Babylon B. C. 606. Lev. 26:18-26; Matt. 1:17.

"Hell" here, as in other places, means the dead State; the Penalty of the Adamic Condemnation. It is from the Greek word *Hades*, and is the same as *Sheol*, in the Revised Old Testament. It is Translated ten times *Hades* in the New Testament, and means the Adamic or First

death. And "Hell" is there Translated eleven times *Gehenna*, and means the Second death. And One time in II Pet. 2:4, it is Translated from *Tartaros*, and means "Cast them down to (not into) Hell." Peter here refers to the Angels who Sinned before the Flood. Angels' punishment for Sins was not Death (*Hades*), but "Bonds in Chains of Darkness." It was "down to," not into Death. But they will be relieved from that condition in the "Judgment of the Great Day" as Peter and Jude says.

It will not be so with the Race of Men. Their punishment is death—*Hades*. It is for Adamic Transgressions, and in the next Life (if disobedient still). Man's punishment will then be *Gehenna*—the Second Death—cut off from Life Forever (Matt. 25:46. See Emphatic Diaglott). Man was made by his Creator to live Two Lives, and made **Liable to Two Deaths.** The **First life** is from the Greek word *Psuche*, in the New Testament, and from the Hebrew word *Chai* in the Old Testament. And the **Second Life** is from the Greek word *Zoe*, in the New Testament, and it has no equivalent word in the Old Testament. For the Second Life was not yet Revealed, was only hinted at by Moses and the Prophets.

The future or resurrection Life, was not revealed to Israel, only **Shadowed unto them**, in their Tabernacle Ceremonies and Law Covenants. It was brought to Light by our Lord (II Tim. 1:10). And we are admonished to "Seek" the Second Phase of this Revelations (Rom. 2:7). The First Phase—*Psuche* life, is secured to the vast majority of the Race, by our Lord's Resurrection, who also will raise the Race, when Gabriel blows his Horn. While the Second Phase is secured in the Resurrection by previous Consecration (Rom. 12:1). The *Psuche* life is the Race's **First life**, and it a condemned life, and ends in Death. This Death cannot be escaped by any One, nor by any course of living, or Pennance. It is inevitable to all. The Righteous man must die as well as the Wicked one. In "Adam all die" (I Cor. 15:21-22). But the *Zoe* Life, is the **Life after the Resurrection** (John 5:28-29). And its duration is Everlasting on a Probationary or Trial Basis.

This Future Life, all get without asking for it; it is now assured to all by Jesus Christ's Resurrection, and his Atonement, and it is to last a thousand years, under a Fair and Impartial Trial. Perhaps a few Incorrigible

ones, will not live out their allotted time, and die the Second Death, when only one hundred years old (Isa. 65: 20). The Future Life is an Everlasting or Eternal Life, while this Present life is only a Transitory or Mortal one. We come into the present by natural Birth, without any precedence, but we come into the next Life by Resurrection, with this life for a precedence. Then, by obedience we live Forever; or by disobedience, we die, and are then, dead Forever. Death Typified by the Jordan River in Palestine, lies between these Two Lives. This death River is called "the Valley and Shadow of Death." It is as a sleep for a night, and, it is called a "sleep" by our Lord and his Apostles. This Idea of Death, is especially observed since Jesus paid the Ransom. And the Redemption is the Resurrection.

n. "See Abraham, and Lazarus in his bosom." Represents, their consciousness of their changed condition. Josh. 24:2-4; Acts 3:25; Gal. 3:8.

This illustration shows that the Israelites, and their descendants did not die—as the Parable seems to show—but their Kingdom and its Sacrificial Ceremonies died. And the Gentile Governments, are the governments that God is Blessing, while He is taking out from them an obedient people bearing his name, called "the Church," whose names are recorded in Heaven—the third Heaven that Paul says he was caught up to. II Cor. 12:2-4.

o. "Father Abraham have mercy on me." Represents, the Scribes (writers of the Law), Priests (teachers), and Pharisees (the doers), will repent sometime. Psa. 57:3; Prov. 16:6; Hos. 4:1.

This Lamentable cry of the Jews for eighteen hundred years has been. "Father Abraham, have mercy on us." Travelers to Jerusalem say, the Jews are almost daily seen about the Ruined Walls of their deserted Temple, lamenting their Misery and Punishment. But thank God that their "Seven times Punishment" is nearly over. Isa. 40:1-2.

p. "Send Lazarus, that he may dip the tip of his finger in water." Represents, that the Jews will then, take any favor of a Gentile. Amos 8:11-12; Luke 15:18-19; Eph. 2:12-13.

Send Lazarus, etc., shows, that the time was to come, and, will come when they all will cry to Abraham as their

father (Matt. 3:7-9). And that time **seems to be** near at hand. **If so, then** Abraham will soon **arise from death.**

q. "And cool my tongue; I am tormented in this flame." **Represents**, very forcibly, the present condition of the Jews. Heb. 11:37; Rev. 9:5; 20:10.

Their cries today **are still dimly** heard, and their tongue (**language**) **is nearly** extinguished; being now "**parched**" **nearly eighteen hundred years** in this tormenting Flame.

r. "Abraham said, Son, remember thou hadst thy good things." **Represents**, meditation and remorse on their part. Deut. 5:15; Lam. 5:2; Isa. 43:26.

Abraham said, etc., seems to say to us, that **all we can do**, as the representatives of God's blessings to them; **is to say**, "**Remember.**" **And to treat these** Afflicted Sons of Abraham, **with Pity and Holy respect**, knowing from the **Scriptures**, that God's **wrath will not** continue much longer against them. But we should Rejoice, **that they are not in** Conscious Torment, while they are "**asleep**" in Death, waiting the Lord's Return, and the Resurrection of the dead.

Oh! **the horrible thought**, that God is Roasting them, **and all others (except a few)**, in a furnace of eternal Fire. This is the deception (**deceiveableness of sin**), of the dark Ages; instigated by Satan, and wilfully Evil men. Such sentiments **are unworthy** of the belief of **intelligent men**. It is dishonoring the **Scriptures**, **and**, Blaspheming God, who it is claimed by some, is the author, and Executor of such Diabolical Horrors. **Away with such** "**Doctrine of Devils.**" I Tim. 4:1.

s. "And likewise Lazarus his evil things." **Represents**, Meditation on the Gentiles' Future. Eze. 29:16; Matt. 3:5; Heb. 10:32.

We ought to rejoice that God has cut the Israelites off **for a season**, that the Gentiles, including us, **may come in** and enjoy "**the Feast of Fat things.**" And rejoice with **willing hearts**, and at once accept the Invitation. **to become**, if we can "**partakers of His Divine Nature.**"

t. "Now he is comforted, and thou art tormented." **Represents**, present condition of Jews and Gentiles. Psa. 119:50; Jer. 31:15; Rev. 9:5.

We ought also to rejoice that their "**Torment**," will be like "**Refiner's Fire**," that it will "**refine**" **the whole** Jewish Race; so in their Resurrection, they will be **more**

than willing to return, yea, more than anxious, to serve the Lord God always thereafter.

u. "Between us and you a great Gulf is fixed," **Represents**, God's **Plan of the Ages**. Isa. 59:2; Acts 3:19; Rom. 11:27; Eph. 1:10; 2:7.

That Great Gulf is Fixed in God's Foreknowledge and Plan, **between the Jews and Gentiles**, and is in evidence yet more than ever before. For, no devout Jew **ever crosses** it to accept the Religion of Jesus Christ their Elder Brother, nor a Gentile **any more crosses the same Gulf** to accept the Jewish (present) Religion.

v. "So we cannot pass it to you, nor you to us," **Represents**, The "Times of the Gentiles" are fixed and the "Seven Times punishment" also of the Jews. Isa. 55:10-11; 14:24; Acts 5:39.

God by Moses told the Jewish people, that for their Sins **he would Punish them "Seven times"** for their Sins. He told it to them four times over, in the same discourse to them (Lev. 26:18, 21, 24, 28). And our Lord **told them when he was here**, that their Nation—"Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled" (Luke 21:24). God holds the Reins of Governments **in his own hands**, and will perform his wondrous works in his "Due Times."

w. "Therefore send him to my father's house," **Represents**, The **former twelve Tribes**—then, in our Lord's time, the **Two**, Judah and Benjamin. Eze. 2:5; 17:12; John 14:2.

Send him to my Father's House (Kingdom), etc., **seems to imply**, that the Lost Tribes **are in a better condition**, than Judah and Benjamin. These were then, scattered among all Heathen nations, and as they then, were industrious and frugal in **their habits and savings**, so they got along well with their heathen Neighbors. But the Ten Tribes **today are all in Hades—Lost**.

x. "That he may testify to my five brethren," **Represents**, The Ten Lost Tribes. II Sam. 19:43; I Kings 14:1-18; Eze. 37:11.

The Ten Tribes (Five brethren) implies, that they of themselves, **hold no claim on** God's promises, and are entirely "Buried," and their Identity long ago has disappeared. Hence, the **impropriety of the present requests**, and efforts to have them to return or accept the Christ religion, and the **Impassibility of the "Gulf."**

y. "Abraham said, let them hear Moses and the Prophets." **Represents**, the Law and Testimony (Old Testament Law Covenant). Deut. 4:10; Isa. 34:1; Acts 3:25-26.

These words of Christ Jesus, "let them hear Moses and the Prophets," **imply that** Abraham knew nothing about Moses and the Prophets' teachings, for their teachings were not given to the world **until centuries after his time**. Hence our Lord desired that his hearers **should know that there were to be a Resurrection of all the dead**, when these things will be accomplished, and these Tribes represented by the Five Brethren—the Ten Tribes, **who are in Hades—Hell**. After their Resurrection, they can be **reasonably appealed to**.

z. "He said nay; but if one went from the dead, they will repent," **Represents**, they **will hear then**, when risen, and repent. Psa. 88:10-12; Eccle. 9:4-10; Isa. 26:19.

The Rich Man said, "if one went from the dead, **then, they would Repent**." Abraham said, If they **will not hear** Moses, neither will **they hear if one** arose from the dead, implies, some will not hear the Gospel, **when it is preached in that age**. For, the words of Moses and the Prophets **will be proclaimed throughout the Millennium**. But after the Resurrection, when the Everlasting Gospel of the Kingdom is **preached to them (all Israel, and all others)**, like the "Men of Ninevah" **they will Flock to "the Highway of Holiness"** with one "consent" (Isa. 35:8; Jonah 3:5-10; Zech. 3:9). So then, **all will speak the one Language**, and there **will be only** One Lord, One Faith (in God's fulfillment of their Resurrection), and One Baptism (baptized into the Death and Resurrection, that Our Lord was baptized with), and "the Kingdoms of this world (age) **will then, become** the Kingdoms of our Lord God and his Christ" (Rev. 11:15). "And it shall come to pass **in the (these) last days** that the Mountain of the Lord's house (the Kingdom of God) shall be established in the top of the Mountains (**above them, where the High Calling—Divine Class will be**), and shall be exalted above the Hills (Mt. Moriah—**Israel**), and all nations (**all others**) shall flow into it." Isa. 2:2.

24. THE PARABLE OF THE PLOWING OR FEEDING SERVANT. Luke 17:7-10.

Glossary.

The scene of this Parable is laid in this, the Gentile Dispensation. It sets forth the Doctrine of Domineering Pride, Selfishness, and Lording over God's Heritage, which is the Equal Rights to all men, whether Black or White, Rich or Poor, or Bond or Free—"In the pursuit of Life, Liberty, and Happiness"—Equal Suffrage and the Suppression of all Business that interferes with wealth, Health and Free Thought, Speech, and action that does not intercept Equal Rights to all.

a. "Which (Disciple) of you," Represents, the Apostles or of any Servant of our Lord since. Joel 2:29; Matt. 25:19; Rev. 1:1.

This teaches the Doctrine of Servitude, in this life, and the receiving and enjoying the fruits of our labors, and then the Rewards in the Resurrection Life. Our Lord gave the parable to illustrate Forgiveness and Faith, that genders Love and pure Sentiment, towards our fellows who have committed trespass against us, and they repent of the same, and ask us to forgive them. And if we have genuine Faith in the penitent one, we would be able to work miracles, even in this life. A Faith that is enjoyed only by the Faith-ful.

But miraculous power will be restored in the Resurrection age no doubt, to some at least, who then will be still Faith-ful. The thought is: that there will be some Sickness and many Accidents, and a large amount of food needed, in the Earliest part of that Age. These will be unavoidable necessities and Calamities (Luke 13:2-5). And these all will be Miraculously Fed, Cured, and Raised to Life, in order to escape the Second Death over which it hath no Power (Rev. 20:6). Second Death is the Penalty (wages) for Second sins, which only can be committed in the Life to Come. All sins of this present life are paid for in the Adamic or First Death (Rom. 6:23; 5:12). The Penalty is paid when we die, Christ's Resurrection then will Redeem it in our Resurrection.

b. "Having a servant plowing or feeding cattle," Represents, Christians serving others with the Truth (Bread of Life). I Sam. 21:2; Luke 12:37; John 16:15.

Here our Lord intimates, that the Disciple or any other servant of his, having other Servants under them, their sinful Nature **will control their Actions**, so that our sinful Nature will **lead us to do to our fellow Servants**, what we would **not have them to do unto us**, if the Service was reversed.

c. "When he comes from the field," **Represents**, how Ministers, Deacons, and Elders, **should act toward their Flocks or Servants**. Psa. 90:16; Rom. 6:16; Rev. 19:5.

When he comes from the field, suggests that this "a Servant" has been **very faithful in the "field,"** which is the "World" of mankind (Matt. 13:38), and **should be respected and rewarded** with hospitality, for the Laborer is worthy of his hire.

d. "Go and sit down at meat," **Represents**, proper treatment to the **heavy laden** with work. Dan. 1:12-13; Acts 6:2; Gal. 5:13.

Meat is Millennial Food, and **for only the strong in faith**, and in works, are capable of digesting the Meat—Great Doctrines of the Word of God. A plowman, or a feeder of Cattle, **whose muscles are strong**, and well developed, **is able to eat meat**. So with the Christian. A long service, and **strong battles for the Truth**, make strong muscles, and ability to digest **strong meat** of the word. Milk is lighter food, and is fitted or prepared especially for "Babes in Christ." Milk of the Word, when Pure and **not adulterated with "Leaven,"** is all sufficient then for babes, and Meat of the Word, under a **pure** Food Law of the Millennial Age, will be served by the Faith-Full Servant—Christ (John 13:12-16). So "that Servant of this dispensation, who will say evilly in his heart," my Lord delays his Coming (this "time of trouble"), and shall smite his fellow Servants (those who are **under him, by his own imagination**), and to eat and drink with the drunken, etc. (Matt. 24:48-51), shall be deposed and get his portion with the Hypocrites, **where there is weeping and gnashing of teeth** (by snarling and biting dogs). "His Coming in this quotation is accounted spurious by some Bible Translators.

e. "Will he not rather say unto him," **Represents**, Human Sinful Nature, **that leads many** to want to be Lords. Prov. 21:4; Rom. 6:12; II Thess. 2:4.

Any person **assuming to be** "that Servant" is an Imposter, or Anti-Christ (I John 2:18). There have been

many **imposters** in this Age. Beware of them. Some of them **appear very humble**, and earnest, but self-deceived. And the Spirit of Anti-Christ **is in the world, and leading many** into their Deceptions. We are **admonished** by the Apostle (**not to shun "these Spirits"**) but to "try" them, try their Doctrines, and if they **are not according to the Scriptures**, flee from them. But if **any of them are true Spirits of God's Word**, Receive them, even if the Doctrines come from the mouth of wicked men. The Serpent told the Truth to Mother Eve, **but he mixed it with a Lie**; saying "**thou shalt not surely die**" (Gen. 3:4). The Serpent's **truth is in the fifth verse**. And it is true yet. But most Professed Christians **believe in the fourth verse**.

f. But, "make ready that I may sup" (first). **Represents**, a selfish and a lording spirit. Hos. 13:1; Luke 11:43; John 9:41.

Notice the large "I," this spirit of Dogmatism **is prevalent in every** department of Life, growing out of Self-Esteem. But, our Lord directs our attention to its prevalence in the Ministry of his Word; serving food to the household of faithful servants. It is Priestcraft. The world has suffered more from this Church Evil than any other source. It has caused bloodshed and misery in **every century**. Every past Religious Reform starts well, and with flying colors, **but is soon caught in this Priestcraft—Wind Squall and Capsized**.

g. "Gird thy self and serve me," (first), **Represents**, Self Praise, Self Gratification, and Self Pride. I Kings 1:5-7; Luke 18:14; II Cor. 12:6-8.

This authoritative **command and desire**, grows out of the Faculty of Self Esteem—Pride and Love of the praise of men. Love of Praise, leads **so many of our noble Christian men** onto the pinnacle of Fame and Christian worth. Then, **they take a rash step** of Assumed divine Authority; and then, fall, never to rise again. They are so often led unconsciously by the Evil One to issue Edicts of Dogmatism, and Catholicism, etc., **claiming to be guided by the Spirit of God**. Then, **they try to Force** their Claims on their Followers. Many a good man has gone down to his grave, disappointed and in Disgrace.

h. "Afterwards thou shalt eat and drink," **Represents**, I am better than thou. Eze. 28:24; Luke 14:11; II Cor. 10:7-8.

The Claim is made, that if all would follow my God-

Given-Claims (presumed), and after I have had my Sup and Eat (my desires supplied), thou mayest come in and eat to your heart's content (that is if there is anything left). Oh! beware of the Wiles of our every day Adversary.

i. "Doth he thank a Servant because he obeyed?" **Represents, Ingratitude—the effects of Sin.** Gen. 27:8-13; Prov. 30:17; Jas. 3:3.

Our Lord inferred that Office Holders as a rule from the deceitful Heart, would not thank their Servant. So the answer to this question is No. Our officers of Church and State are very humble and can bow to you just before Election, or to the basest and poorest of men who hold the right of Suffrage, until they are elected, then, after that, "don't know you," and don't think (purposely) to "thank" you. Our Lord thus infers, that sin has such a hold on humanity, that it affects the very best intentioned of the Race. Says Paul, "When I would do good, sin is always present with me." "For the Good that I would, I do not; but the Evil which I would not, that I do." Now who is to blame for this? Is it not Satan who rules in the hearts of the Children of Disobedience? And are we not all children of disobedience? Paul says, he is. And then longs to get out of this condition, and says. Oh! wretched man that I am, who shall deliver me from the body of this death—the dead man that I am. Rom. 7:20-25.

j. "I trow not," **Represents, Jesus' disapprobation of Israel Ridden Priesthood.** Job 20:5; Mark 12:15; II Tim. 3:13.

"I trow not," how searching, and significant. No, the tendency is downward—Earthly Cursed. We try to step one step up, and slip two steps down. So we cry "Lord how long?" The answer comes, "till Iniquity is full." Eze. 21:25; 35:5.

k. "Likewise ye when ye have done these things commanded," **Represents, Service;** not being served; Cheerful Service. Jer. 35:6; Acts 17:30; II John 6.

The admonition is, do all his commandments, and then wait results. Reward for obedience is not lost or forgotten by God, if it does not follow immediately after Obedience.

l. "Say we are unprofitable Servants," **Represents, Hu-**

mility that hath great Honor and Reward. Job 22:3; Psa. 16:1-3; Rom. 9:16.

When we have **done our best**, say we are unworthy and unprofitable. Our Lord **set us an example**, Paul says in Phil. 2:6, in speaking of Jesus, "**Who, being in the form of God, thought it not robbery to be equal with God.**" Our Lord in the Flesh, was in the Form (**likeness**) of God. So are we in the "**likeness**" (**form**) of God. Our Lord "**humbleth himself**," for **our example**, and "**thought it no Robbery**" for him, nor us, to "**become obedient unto death, even the (shameful) death of the Cross.**" And he (Paul) said, let this **mind be in you**, which was also in Christ Jesus." This "**mind**" of Jesus was not to Rob God of any Glory, or to **make himself God**. It instead, was **Humility instead of Pride**. Pride was the stimulant of Satan (Lucifer). Satan tried to "**Rob**" God, and he fell; **while, for Jesus' Humility, God Highly Exalted Him**. The Greek word *harpagmos*, translated Robbery, occurs **only this once in the New Testament**. It means **unlawful acquisition**, the very attempt the Devil **made and lost his Stewardship**. While Jesus, making himself Equal with God in effort, it was an **effort to help the Human Race out of Death, into which Satan—the Serpent (by his "Robbery") brought on the Race**. And for Jesus' "**Robbery**" God **hath highly exalted him**. To the Divine Immortal Nature and to God's Right Hand. Phil. 2:5-9.

m. "**We have done what (only) is our duty to do," Represents, Servants now. Sonship hereafter. Acts 20: 33-34; I Cor. 9:9-10; II Tim. 2:6-7.**

And have done our duty to Him, who has given us Life (**future**) and Breath (**present**), and all these Things (**promised blessings**). God is under **no obligations** to his creatures. For, it is **through his Mercy**, that we (**as Rebels**) are **permitted to live at all** (Psa. 136:1-26). But a greater Gift of God is, Eternal Life through our Lord Jesus Christ.

25. THE PARABLE OF THE UNJUST JUDGE. Luke 18:2-8.

Glossary.

The scene of this Parable is laid in this the Gentile

Dispensation; and sets forth the Doctrine of Importuning, and prevailing Prayer. It is entirely Prophetic, and stating things exactly as they will be, in this life Centuries before they occurred. Giving details so correct that a reader of late History, if a careful observer, cannot fail to see.

a. "There was in a City," Represents, this city as Mystical Babylon—Papacy. Psa. 94:2-4; Isa. 47:1-13; Rev. 17:1-2, 17-18.

This is a parable of a City. A city in the Scriptures, often means a Central Spiritual Government (Heb. 12: 22-24), as God's Kingdom will be when set up on Earth, after the Resurrection of the Dead (John 5:28-29; Rev. 3:12; 21:2-11). And this being a Parable is something said, and another thing meant. Hence, this City must mean a wicked city, in which there was a wicked Judge. Then this city easily represents "Mystical Babylon" (Rev. 17:5-7). The Apostate Church, in say A. D. 800 to 1800—under the Rule of the Popes.

b. "A judge which feared not God," Represents Napoleon Bonaparte, who spurned God. Isa. 3:9; Rom. 1:28; 8:18.

Then if this be true, it is reasonable and historical to believe this Judge who came into this City (Rome) Represents Napoleon Bonaparte, as that Judge, who called on the Pope, to render an account to himself, rather than to God. Though Napoleon despised Papacy, he at times acknowledged her Influence, for Policy's sake, yet he trusted in military men, and loved his soldiers. He treated well all classes of men and women who would seek his help, and trust him.

c. "Neither regarded man," Represents, Napoleon's hatred of Romanism, and Protestantism (organizations of men). Psa. 146:3; Eze. 28:2; Rev. 17:17.

Napoleon did not regard Man who stood in the way of his Military Achievements. He considered himself the "Man of Destiny," and was doing the will of Fate. Not knowing it was God controlling his actions, and governing his course and successes, as much as God did lead Cyrus in Babylon, to do his will in relieving His People Israel from Babylon (II Chron. 36:22-23). Then as soon as the Land of Israel "had enjoyed her land Sabbaths" (II Chron. 36:21-22; Ezra 1:1-2; 4:3), they returned to

their Land, as many of them as would, of all the scattered Tribes.

A Land Sabbath (**rest from farming**) was due the land of Canaan every seventh year (Lev. 25:1-7). And a Jubilee Sabbath every Fiftieth year Extra (Lev. 25:8-17). These Jubilee years **no doubt were** "Rest" years, the Land of Israel never "enjoyed," and **were to be made up, while they were** "serving in Babylon." Part of the Jubilee Sabbaths **were due the Land** before their "Captivity," and **part became "due" after their Captivity**, but all these Extra Sabbath Jubilee years **were made up, while they were in captivity.**

So then, they **can return to their Promised Land**, in the Resurrection Age, and **enlarge their Borders and Possessions** (Psa. 2:8; Jer. 3:19). Hence Palestine and "Jerusalem **must be trodden down of the Gentiles**" (Luke 21:24) till fifty times fifty years have been fulfilled. **This will be in 1925 of the Christian Era.** Israel **never kept any** of their Land Jubilee Sabbaths; for if they had kept any, **there would have been some Bible Record of them.** The Land Jubilees **were a very important event in their life and chronology.** Hence we must conclude they never, **while in their land**, celebrated a perfect Land Jubilee. It was to be Reckoned from the year they entered their Promised Land. Lev. 25:2, 8-28.

All Israel were to **return in their Jubilee year**, to their original Possessions allotted them **at the first**, when their Land was subdued. Thus: Israel was **six years** in subduing their enemies (Josh. 14:6-13). **Four hundred and fifty years** under Judges (Acts 13:20). **Five hundred and thirteen years** under Kings, from Saul's first year, to Zedekiah's eleventh year (Jer. 1:3). And **six hundred and six years** to the beginning of A. D., our Chronology. Then add to this, **nineteen hundred and twenty-five years** of our chronology to it, and you have the End of "their punishment" or "Gentiles' times." Thus, $6+450+513+606+1925=3500$ years. **This is equal to Seventy Jubilees of fifty years each**— $70\times50=3500$.

Therefore 1925 A. D. **will be the year**, when the "Land" will have enjoyed her seventieth Jubilee Sabbath (I Chron. 36:21). "**Then, shall ye call upon me**—and I will be **found of you . . .** and I will turn away your Captivity, by bringing you out of your Graves" (Eze. 37:11-14). "**And I will gather you (then) from out of all the Nations, where I have scattered you** (Jer. 29:

12-14). Hence, if this Chronology is correct, according to the Scriptures 1925 A. D. **will be the time** when all Israelites, who lived before A. D. 70 **must arise and Return**. They **must then be all raised** from their Graves (Eze. 37:12, and after then, be gathered from all Lands, where **they lived and died** and risen again. This hypothesis includes the Resurrection **soon after, of all the Dead** Race, in their "Due Time." And the Israelites by that Time, **or soon thereafter**, must subdue their Land **again, and be** settled therein, and never more be scattered. Deut. 30:1-10; Jer. 31:35-40.

Then **probably will begin** the "Time of Trouble, such as never was, **since there was** a Nation (on the earth), even to that same time—**this, then, present time**" (Dan. 12:1). The news will be spread then (Rev. 14:6) **over the whole earth**, for the dead will be **Raised, where they have been buried** (Eze. 37:11-14; John 5:28-29). Then, the Kingdoms of this world (**the Resurrection Age**) are to become the Kingdoms of our Lord (God) and his Christ, and he shall Reign forever and ever. Rev. 11:15.

Also another Prophesy **bearing on this** Chronology is worthy of notice. The Lord instructed Moses to say unto the Children of Israel (Lev. 26:3-13), if **they would keep his Statutes, and obey his Commands, He would abundantly Bless them**. But if **they would not hearken unto him, he would Punish them seven times more**, for their Sins. He stated the Punishment **four times** in Verses 18, 21, 24, 28. A Lunar time being **three hundred and sixty years**. "Seven Times" would be $360 \times 7 = 2520$ years, as the Time of their Punishment. From the Scriptures in general, they **appear to be** about equivalent in Time; and about equal to the "Times of the Gentiles."

But the 2520 years commencing in the eleventh year of Zedekiah's Reign, when he and the Remnant of all Israel **were carried into** Babylon by Nebuchadnezzar 606 B. C. Then their Punishment **would expire** in 1914 A. D. But our Lord says, in Luke 21:24, that "Jerusalem (Israel) should be trodden down of (or by) the Gentiles until the Times of the Gentiles (2520) be fulfilled," which implies that Israel should "be trodden down" (punish), longer than to 1914; so most likely to 1925, for the Gentiles "times" to expire, making their times **equal and parallel to** Gentile Times.

Yet the reading of the Scriptures (Lev. 26:18-28), some

persons think, that each declaration of punishment is additional punishment, which would run the time far into the future. But the signs of the present times imply that the times are near at hand, and this calculation nearly correct.

d. "There was a widow in that city," Represents, God-fearing Christians then in Rome. Psa. 146:8-9; Isa. 1:17.

The widow in this Parable had children it is evident, though not of her own body. They were children of Adoption most likely; and so different from Papacies' Children—Mystical Babylon—the Mother of Harlots. She claimed to be Queen and not a widow (Rev. 17:3-5; 18:1-7). She claimed her family were her own children. Hence she Personated the True Widow and her Remnant Seed. Rev. 12:5, 16-17.

There were a few Christians in Rome and the Creecian Mountains—Huguenots and Waldenses—Children of the Woman who bore the Man-Child—the Body of Christ; and others who were scattered all through Roman Territory; the Lord considered these in his Prophetic Vision, his followers as a Widowed Church without a Husband—the Man-Child who was still into the Wilderness (Rev. 12:6, 14-16). These will come forth with Jesus Christ as the Head, and his Church as his Body in the Resurrection Age. Then, from his Body—the Widow's Children, a Bride will be taken for him, for the Re-Generation or Perfecting Mankind to a high standard of Human Perfection, with a Life Lasting Everlastingly.

e. "She said avenge me of my Adversary," Represents, these True Children's Appeal to Napoleon, for Religious Toleration. Psa. 94:5-7; Jer. 51:9-11.

The Church (Widowed Sons of Adoption—Eph. 1:5) pleaded with Napoleon through the Spirit of God (Rev. 12:10-13). God controlling every move of this Infidel General (Judge), to avenge her (to break the persecuting power of Roman Catholicism, as her Adversary). Napoleon unconsciously, broke the Power of Papacy over the Consciences of Men. And that power has not been restored to this day. Papacy still holds its power over a few places, but it is only temporary, being subject to the will of the Free Consciences of the People.

f. "He would not for a while," Represents, the latter part of the time from 800 to 1799 A. D.—the Millennium of the Anti-Christ. Isa. 47:7-10; Jer. 7:8-12; Rev. 18:2-3.

"He would not for a while," implies that they had been Persecuted for Centuries, so they could not "cry," but now they cry under the Fifth Seal, all through the "Dark Ages" (Rev. 6:9-11). Then their souls were exposed in Vision of the Resurrection, when they will receive their Reward, as well as the final Destruction of those who "Avenged their Blood" on the world of Mankind. The echo reply comes, "Rest for a little season (the dear ones—the Widowed Church), till thy fellow-Servants, and Brethren should be killed." God's Plan for the Redemption, requires in this life Persecution and sometimes Death, but full Reward comes in the Resurrection Life.

g. "But afterwards he did," Represents, Napoleon finally dethroning the Pope and his Civil Power in 1799. Dan. 11:16, 36; Jer. 51:8-9; Rev. 19:2.

Napoleon first dethroned the Persecuting Popes, then he destroyed their Papal power. Then the persecutions of Christians ended—the Adversary of the Widow was avenged, and it is hoped it will never again be revived. But a number of Scriptures strongly imply that it will sometime be renewed for a "little season" (Rev. 6:11; 20:3). This "Adversary was avenged" or broken down in 1799, and the "little season" will follow when the Church Union or Confederacy is come to the full, and Iniquity have an end. Isa. 8:12-13; Dan. 9:24; Zech. 3:9-10.

h. "Because she troubleth me," Represents, the Church's thousand years of importuning ended. Job 5:6-7; Eccle. 2:23.

History shows this, Napoleon dethroned the Pope, and destroyed his avenging, because the Pope would not bow to Him, and acknowledge him Ruler of Italy, and as the God of forces or armies. But, God overruled the Actions of both of these Monarchs, in order to carry out his Plan of the Ages—God's Plans or Purposes, all down the ages, in the Redemption of the Fallen Race, and in securing his Blessings to every family, as he promised to Abraham long before, and it will be accomplished after the Resurrection of the dead to life again. Gen. 12:2-3; 22:16-18.

i. "Though I fear not God nor regard Man," Represents, that he (Napoleon) proved the Pope's Claims to divine Authority unfounded. Dan. 11:37-38; Nahum 1:11.

Here Napoleon again repeats his Independence over

God and Man. How significant is the effrontery of Napoleon to the Kings and Popes of the World. But he unconsciously was doing God's will all the while.

j. "Lest by her continued coming she will worry me," Represents, Napoleon had respect for justice, righteousness, and truth to this Widow. Isa. 57:20; Dan. 11:44.

Her importuning was for Religious Liberty. Her pleadings proved to him she was right, and Justice required the Freedom of thought, speech and action, the same he regarded for himself, and an excuse for his Bad life, of injustice. These excuses were what made this Judge toward God and mankind so wicked in a general way, so our Lord said he "was unjust." Unjust towards God and man, but just in his actions to this poor Widow. This feeling of Napoleon was the output of Man's nature before sin entered his nature in Adam. Will such actions of this bad Monarch have no reward for him? Certainly they will, for he is not of the Class who "receive the Grace (Covenant) of God in vain." They put themselves willingly under Grace, but he did not, but continually disregarded God and man. When he awakes in the Resurrection this deed will lead him as a Ruler to follow the example of the Kings of Babylon and Ninevah. Dan. 2:47-48; 3:28-29; 5:10-12; 6:25-28; Jonah 3:6-10.

Sometimes men's Actions prove to be right when they intend them simply for selfishness and their own comfort. This is just exactly the way Napoleon treated true devoted and humble Christians wherever he found them, when he conquered Greece, France and Spain (the hottest beds of Papacy). Then it was thus, when he planned and marched quickly on Rome, the seat of Papal Power. Then was Papacy Ripe for Destruction, for she now had her Millennium of Anti-Christian Religion. But since God is giving her Institutions "a little season" for repentance and reformation of her people. But the Institution itself, like all other man-made Institutions, must go down sometime, to give way for "the Kingdom of God, and the Kingdom of the Heavens."

k. "And the Lord said," Represents, Jesus pointing his hearers to the fact, that this Judge of the future was right in his Judgment, hear ye him. Eze. 2:8; Heb. 11:32; Rev. 10:9.

The "Lord" here refers to Jesus who called his Disciples to the Truth of Future Events; how God will still

overrule Evil Men and their Armies to carry out his Purposes. He is the overruling Providence today. If God overrules **Wicked Men's Actions** now, how much more will he overrule the **People's Actions** and thoughts to further his Cause and Distribute his Blessings, then in the Ages to Come.

l. "Hear what the Unjust Judge sayeth," **Represents**, that wicked men generally **have many good** qualities, and God **makes them use those** qualities, to say and do, **what he wants them to**. Job. 22:13; Isa. 47:8; John 1:22.

Here we are admonished to observe God's Overruling Providence in the Actions of all men of State and Church. Isa. 45:7; Amos 3:6; Matt. 6:13.

m. "Shall not God avenge his own Elect?" **Represents**, God as willing to **hear and protect his own** Chosen ones. Deut. 32:43; Isa. 1:24; Rev. 6:10.

Here again **comes the appeal** to us, if we are his Elect—his "own Elect." Does **he not care for his own Elect?** And that too in this life? To be sure, we are his Elect, his "own Elect" in the Resurrection, and when "out from the Dead"—Rotherham's translation. We must Consecrate as Living Sacrifices in this life, to gain an Elect's Reward hereafter.

n. "Which cry day and night unto him," **Represents**, God's Elected crying and importuning continually. Ex. 2:23-25; 3:9; Jer. 51:52-56; Matt. 24:22.

Here is the test question; do we cry to him day and night for **revenge, and not vengeance?** or do we try to retaliate—to avenge our enemies who seem to wrong us, when "Vengeance" belongs to God only. Rom. 12:18-21.

o. "I tell you he will avenge them speedily," **Represents**, their coming **deliverance at death and Resurrection**. Deut. 11:15; Zeph. 1:7; II Thess. 1:8-10.

Let us love God with all our hearts, and do good to all men as it lies in our power, and especially to those of the "Household of Faith," **faith in the Ransom** that pays the **death debt of all the Race**, and in Redemption to be secured to all, by Jesus Christ's death and Resurrection (Rom. 5:18; I Tim. 2:6; Heb. 2:9). So he will in due time **avenge us speedily** in a Resurrection.

p. "Nevertheless when the Son of Man cometh," **Represents**, Christ Coming to Raise the Dead. Psa. 90:13; 135:14; John 12:15; Rev. 1:7.

When Christ the Redeemer **Comes**, he will **Avenge his**

Own Elect (after the Resurrection), for he cannot gather before, as they are all dead, and must be raised (Matt. 24:31). Then in his second Presence (*Parousia*) and not until then, can he avenge his own speedily—at once.

a. "Then, shall he find Faith on the Earth?" Represents, No, he will not. When he comes to gather his Elect, they will then all be Avenged. Heb. 2:4; Luke 12:37; Eph. 4:9.

The question then is, will there be any Faith needed in the Resurrection, after his own Elect is all avenged? The Answer is No. For Paul says, "faith is the substance of Things hoped for" (Heb. 11:1). This "Faith" in this life, is a belief in the Resurrection of all the dead, which Faith was Abraham's Faith when he obeyed God in offering up his son Isaac (Heb. 11:17-18). And it should be our Faith; Faith "which is the substance of things (for Resurrection and avenged of our Adversaries) hoped for" (Heb. 11:1). Then when the Resurrection will be passed, and all the Dead Raised, Faith in it, the Abrahamic Faith will be Fulfilled (Matt. 5:17-18). But in this Life they (Avengance, Resurrection and the Own Elect, etc.), are the "Invisible Things" (spoken by Paul Rom. 1:20). from the (Foundation or) Creation of the World." Now, they must be seen, only by Faith—"Believe." Hence no faith will be on the Earth, as our Lord Queried.

26. PARABLE OF THE PHARISEE AND PUBLICAN.

Luke 18:9-14.

Glossary.

The scene of this Parable is laid in This, the life of every Praying Person, and sets forth the Doctrine of Self Exaltation and Humility.

a. "Two men went up." Represents, two Individuals of God's humble Ones, but having opposite Wills and Dispositions. Job 34:21; Jer. 32:19; Zech. 7:2.

These two men (Praying men) our Lord implied represented two Characters and Wills, that can be observed in every prayer meeting or Bible Class. Our Lord gave this illustrated parable, to certain ones of his hearers. see ninth verse, who trusted in themselves and thought themselves more righteous than others. And to show that Adam's Fall affected the whole Race more or less,

and Selfishness is the Capital Sin of our Wills. Some people are Born in the world with a weaker Character and Disposition than some others. The stronger inherit their better qualities from their Ancestors. Sometimes it is found back to the third and fourth generations, and then from the Fittest, whose traits survive and come out in their descendants. But occasionally these Traits run out and disappear in that Time. And all others born into the world are weaker; and this Weakness or Infirmity in the past generations, is more prevalent now and affects more people, than the Stronger Characters. And this is why, and when God's Grace is so abundant, that where Sin abounds, Grace doth much more abound, says Paul. Rom. 5:20-21; 6:1-2.

b. "Into the Temple to pray," Represents, this Temple is the presence of God. Psa. 5:2; Jer. 29:12; I Cor. 3:17.

The Temple represents the place of Prayer to Jews; God had promised to meet them in his Temple, and the Priests offered Public Prayers there for the People. "In the Temple" for the common Jew, was in the Court. That is the Outer Court of Herod's Temple. To us God is a Spiritual Being and we can worship him anywhere (John 4:20-24), and God can hear us everywhere. Not that God is everywhere at the same moment, but he hears by means or instrumentality, when we pray. God has an innumerable Company of Angels, and he has commissioned at least one of them to be an attendant to every humble Christian, to hear and carry our humble prayers to the throne of Grace, and when they are acceptable to him, the answer comes back by the same Angel. God can be in but one place at the same time. But he being a Spirit Being, he can move very rapidly from place to place unseen as the case requires (John 3:8). "The wind bloweth," should read "the Spirit moveth," to get the idea Nicodemus got. See the Original Greek.

c. "The one a Pharisee," Represents, the Jewish Nation—God's chosen people, and he chose them for their worth and work. Prov. 16:18; Luke 16:15; John 7:48.

This Pharisee was a Righteous Jew. All Jews did count themselves Righteous, and they were under the righteous Laws. This one was considered especially so by our Lord; for the Pharisees as a class, included the Priests, Scribes and many of the Lawyers—explainers of the Laws of Moses. The Pharisees held to the True Doc-

trines of the Mosaic Law, as the meaning of the Typical Sacrifices and Services of the Temple. The Pharisee earnestly believed in the Resurrection of the dead—A Doctrine believed, and constantly taught by our Lord himself. And believed ardently by Paul, and it was Paul's glorious hope of a Future existence. And Our Lord fully commended the Pharisees for it. Matt. 22:28-32.

But our Lord condemned the Pharisees for their Hypocrisy, and unbelief in him as the Antitype of those Sacrifices, and also for their conspiring together to put him to death, as an Imposter. But God overruled their actions, and gave them over to Satan. This gave Satan an opportunity unknowingly to do God's will, for the benefit of the whole Race. Our Lord's death and Resurrection gave us the proper meaning of those sacrifices, and services in the Temple. Also our Lord condemned their Bigotry in their Prayers. This Pharisee was at heart a bad man, but at the same time, he tried to show God, that he was a very good man. Matt. 23:1-7.

d. "The other a Publican," Represents, the Gentile Nations—God's neglected People up to this Time. Psa. 7:9; Matt. 9:10; Luke 19:2-4.

This "other" man was a very wicked Jew—a sinner. And also considered so, by the Pharisees and Sadducees. The Sadducees was another class of Self-righteous Jews, another class, that was condemned by our Lord, for not believing in the Resurrection, and in joining the Pharisees in putting him to death. Matt. 22:23-29.

This Publican no doubt believed in the Resurrection, as far as he understood it, by the teachings of the Law and the Prophets, and by the Pharisees. But, then he was accounted a Sinner, because he was a Tax Collector. A position or duty to the Roman Government to which the Jews were subject at that time; no self-righteous Pharisee would attempt to hold. But our Lord, like the Publican, was of the poor and despised class of society. Jesus considered the Publicans a better class at heart than the Pharisees. Luke 19:2-10.

But our Lord in illustrating the True Methods of approaching and addressing the Throne of Grace, he referred to the two classes, to show the tendency (under the curse) of Earthly Blessings, and the selfishness of the teachings of Satan—the Prince of this Dispensation. Our Lord also inferred, that this selfish condition would

not always last. He taught the people, that **things** would be different in the Resurrection Age. This Selfishness now perverted, would be a Noble Attribute then, and it would help men to Honor God, and Bless man in Prayer and Heavenly Worship.

e. "The Pharisee stood and prayed thus with himself," **Represents**, he trusted in his prosperity of present earthly blessings. Jer. 32:17; Matt. 3:8-9; Luke 10:29.

The Pharisee with Himself, in his mind and thought, **were not on** God as his Maker, and Preserver, and his future Benefactor of Future Life Blessings (Gen. 28:12-15), **but on his present position in Office**, and his standing before men, **and especially before this Publican**. How will **this theory hold good**, with the Teachers of our Churches and Societies, and Office Holders of our Cities and State, **and Governments in the present Day**? "See thou to that" (Matt. 27:4) Do we realize our standing **before God**, and our Future Life, **secured for us by Jesus' Death and Resurrection**? Also his Ascension and Future return? **And, then, our Resurrection and Eternal Life**? This is a **personal matter to us all**, and we all should be personally interested. God's Blessings come to all the Race, and this **appeal is in behalf of all the Race**.

f. "I thank thee I am not as other men, extortioners, unjust, etc.," **Represents**, the sin **Cursed Self, and human Nature** of us all. Jonah 2:1; Matt. 15:7-8; II Cor. 10:7.

He thanked God for his Self-Righteousness, that he was **Good** (God abundantly prospered him in his Priestly Office), and not like other men, **nor like this poor Tax Gatherer, whom he considered** an Extortioner, who dishonestly took tax **that he, himself, would not think of doing**. No doubt, but the Tax Collector often took what **he had no right to**. How is it with all officers as a rule today? **All up the Line to Bishops and Cabinet Officers of any Government**.

g. "Or even as this Publican," **Represents**, Selfishness and **Pride in special positions and Trusts**. Psa. 10:3; Jer. 11:20; Eze. 35:13.

This Principle of conduct applies to God's People Israel, **showing their Sinful nature, and Selfishness**. To **us the principle is the same**. If Israel could not please God by their Works in the Law Covenants, how much better **are we off in the Grace Covenant**! But little every way.

h. "I Fast twice a week," **Represents**, zealous obedience to the Law Covenant. Isa. 29:13; 58:4; Luke 5:33.

The Israelites, in their best days, Fasted certain days in certain months (Zech. 7:3-6), for Certain Afflictions, and God had promised relief, if their Fasts would be followed as cheerful Feasts (Zech. 8:19). Their Fastings were to be mingled with their Prayers for Future Blessings, the which they have not yet received, but they all died in Hope. Zech. 8:20-23.

But our instructions from our Lord, is to mingle our Watchfulness with our Prayers, that we may die in Faith. The reason for this is, the Israelites were under the Covenant of Works—Bond Covenant, with Aaron as their Mediator. And the Gentiles (we) are under the Covenant of Grace—Free Covenant, with Jesus Christ our Mediator. Both Aaron and Christ will be the World's Mediators through Assistants—Priests and Church under the New Covenant of Grace and Law—Faith and Works (Jer. 31:31; Heb. 8:8-12; Jas. 2:17-18). Then these two Class Covenanters—Priests and Church—will have God's Laws "written in their Hearts and Minds," by the Finger of God. So these will need no Mediators, but will be assistant Advocate Mediators. God has promised us that our Prayers will become resurrection Joys and Peace prayers, in his Kingdom (Luke 20:36; Rom. 14:16-17; Heb. 11:35). This Pharisee boasted of more than God required of him.

i. "I give Tithes of all I possess," **Represents**, over obedience of what the Law required of him. Deut. 14:28-29; Gal. 3:8; Matt. 23:22.

The Pharisee's Sin was not in his Obedience. For, no doubt, he paid all the Tithes the Law required of him—one-tenth of his Income, but he paid (he says more), "of all his Possessions." Perhaps the Publican disobeyed or neglected to pay any Tithes. The Tithes were not compulsory, but free will and peace Offering. It was optional with them, and a sin if they did not give one-tenth of income on one or more products. They were not judged by these outward doings, but by the Spirit they manifested. God looks at the heart, while man looks at the outward appearance (I Sam. 16:7). We cannot deceive God. He cannot be mocked.

j. "And the Publican stood afar off," **Represents**, Hu-

mility and Bashful Fear, the traits that prevail in Prayer. Psa. 139:1-5; Col. 3:12; Heb. 4:13.

The disposition of the Publican, was just the reverse of the Pharisee. The Pharisee was actually Righteous according to the Law—yes, over-righteous; while the Publican was wicked in the neglect of the Law, so he was really a “sinner” actually. Self-righteousness is a prevailing sin of today. When our Lord comes to make up his Jewels, and to gather his Elect from the four winds, we shall be surprised, when we shall see him gather so many dear ones from outside of the different Sects of the present day people (Mal. 3:17; Matt. 24:31-32). Remember, this selection and gathering will not be this side of the Resurrection. But over there, “When every eye shall see him.” We shall see him, and ought to try to be one of the Elect (Matt. 26:64). The Publican would not even approach the Altar, his sins condemned him. When he stood up to Pray he had nothing to thank God for. But he cried as a sinner for God’s Mercy.

k. “Would not lift up so much as his eyes unto heaven,” Represents, unworthiness felt by the Sinner and the Consecrated one alike. Job 22:29; Prov. 16:19; Jer. 17:9-10.

His many sins condemned him. He felt it a duty to pray as the Law required, as well as a privilege to do. This illustrates a Law of our Being, and in line of our needs. It is more natural to pray than otherwise. God’s creatures are naturally praying creatures. We were made dependable upon him. The Heathen who know not God, naturally pray, so they pray to Idols or some imaginary God. This Publican did know God (being a Jew), dared not so much as to look up toward Heaven, therefore, he prayed more earnestly. So should we.

l. “But smote upon his breast saying,” Represents, a proper position when we pray. Prov. 5:21; Col. 3:12; 1 Pet. 5:5.

And “smote upon his breast,” as if to say, “what a wretch I am.” What a “sinner I am.” When I do serve thee I sin against Thee; I am not fit to call upon Thee. The Poet says, “Prayer is the Soul’s sincere desire, uttered or unexpressed.” More times unuttered than expressed. The virtue of Prayer is not in the Mourners’ Bench nor in the bended knees, but in the heart and Soul’s yearnings for God’s smiles and approbation. We want a good Conscience before God and Man.

m. "God be merciful to me a Sinner," **Represents, a proper language and spirit** when in prayer. Psa. 62:12; Lam. 3:20; Matt. 18:4.

The very **sight of the** religious Pharisee, and the **sound of his voice**, made the Publican **feel he himself was a great sinner**, and unworthy to approach the Altar. This condition before God **is seldom reached by any of us**. Jesus taught his disciples, to pray to God, to "lead us" away from "temptation" and unto God, and to "deliver us from evil,"—the Evil One—Satan—and guide us in the way of Eternal Life.

n. "I tell you, this man," **Represents, Jesus' view of sincere prayer, and cites this man as an example**. I Sam. 16:7; Psa. 147:11; I Pet. 2:2.

Our Lord's **approbation of this kind** of prayer, shows that our Prayers must be short (Luke 11:2), and **come from a humble heart**. And God's ear is always open to hear a **prayer of this kind**, from any place or position, by any of his creatures. **Heart condition is our need.**

o. "This man went down to his house justified," **Represents, the kind of prayer** God approves. Job 25:4; Psa. 18:20; Matt. 11:19.

This Man was justified. **His prayer covered his actual sins**. Sins that he **had committed by his own free will**. The blood of his Redeemer, Cancelled his Natural Sin, **sin of his father Adam**. So our Actual sins are **covered daily**, or as often as we **humble ourselves in Prayer**. Our Adamic sin, not sins (**only one Transgression—eating an Apple**), will be cancelled when we are restored to Life in Resurrection, **and not before**. Because Death is the Penalty for that sin, and cannot be fully paid until we go into that Death—Hell—*Hades*.

Jesus died in order to take the **Sinners' place in hell—Hades**—Death, and then his Father raised him, and thus **broke the power of the Grave**, that the Race **might be brought out in God's Due Time** (I Tim. 2:6; I Pet. 5:6). Our Lord says, the Publican was justified by **his humble Prayer**. James 2:21, says, Abraham was justified by **Works**. In 25th verse, he says, Rahab was Justified by **Works**. While Paul in Acts 13:39, says **all that Believe** are Justified, who could **not be by the Works of the Law**. The works of the Law of Moses gave Justification **only one year**; it being a yearly justification, hence was only Typical of the "**one sacrifice for all**" time Justification—

Faith Justification. And in Titus 3:7, he says **we are Justified Freely by his Grace**. In Rom. 5:9, he says, **we are Justified by his Blood**. In I Cor. 6:11, he say, **we are Justified in the name of the Lord Jesus**. Justification is **almost the first Blessing** in the Christian's Race Course, and is **had all the way to Glory**. Justified, is, **to be made Right** in regard to **our Sins, with God**. Hence these many ways to obtain it, are necessary.

p. "Everyone who exalteth himself, shall be abased," **Represents**, self-exaltation and esteem as **the one great Sin** of this Dispensation. Job 4:8; Prov. 22:8; Hosea 8:7.

There cannot be any **exception to this rule**. No one can escape the Degradation that overtakes the person, who attempts to **usurp the Authority** of God. That is, to steal the "Heritage" of God. Satan—the Devil—**tried it, when he was an Angel of Light, and Fell, never to arise again**. God will not be mocked. "Whatsoever a man (or an Angel) soweth, that shall he also reap" (Gal. 6:7). This Rule in this Age, will **also obtain in the Millennial Age**.

q. "And he that humbleth himself shall be exalted," **Represents**, Humility, the greatest one Virtue of the age. Prov. 6:3; Gal. 6:9; Jas. 1:9.

We all know **this to be true**. This Rule has no exceptions; it works **equally the other way**. Humility the opposite of Exaltation, is a **Virtue that overcomes the Evil tendencies** of fallen Men, and **enables any one to stand before Kings and Princes** (Prov. 22:29). Humility is **one of the Greatest Traits of Character in this or any other Age**. It has Exalted Kingdoms. Exaltation follows, **not go before** Humility. It is the very Essence in the Divine Nature. God instilled it in the Nature of man, but **sin has almost obliterated it**. And yet it will be regenerated and return as at first, with our New Natures, to be given us in the Resurrection.

Pride the enemy of Humility, is **a great sinner**. It brought Sickness, Misery, and even Death into the World. But the bitter experiences of Sin is **permitted** for our Experience; **First**, that the Sweets of Paradise may be **made sweeter Last**. Sin and Death were **permitted by God**, or otherwise Satan was stronger and mightier than God. God **had a wise Purpose** in permitting Sin to enter the World. When **Man is Redeemed from Death, Sin**

and Satan Destroyed, and all of God's Wonders Performed, **God and Man** will be Glorified.

27. THE PARABLE OF THE TEN SERVANTS AND TEN POUNDS. Luke 19:12-27.

Glossary.

The scene of this Parable is laid in this Age or Life. And extends into the Resurrection Life, and Kingdom Age. And **establishes** the Doctrine of Time. The Element that **must always be observed** in the understanding of God's Word. He **does nothing haphazardly**; he does everything in scientific order. This parable sets forth that our Trial is in this life. The Reward in the Life to come.

a. "A Certain Nobleman," **Represents**, Jesus Christ **himself** as the Nobleman. Esther 6:9; Prov. 8:15-16; I Cor. 1:26.

Here our Lord used the expression "**A Certain Nobleman.**" "Certain," the same word he used in **many of his parables**. Thus indicating that most of his parables, **these at least are** founded on the Scriptures—the Old Testament, the only Scriptures **then in existence**. Many of his Parables **are concerning** the Old Testament Worthies. But here Jesus **has taken an illustration** of Himself, and his Disciples, in **the then coming** history of this Dispensation. For no person of the Ancient Worthies, **ever could fill** the Condition of this Nobleman. Our Lord **being acquainted with** the History of his times, took the Actions of Archelaus, son of Herod the Great, **to describe** the course he himself will pursue in securing from his Father the Kingdom, through His Servants **that will be willing to serve him**.

The History of Rome tells us that Archelaus **took a journey to** Rome, to meet his Father, who was old, and **liable to die** at any time, and leave the Kingdom of Roman Empire to him. He **went to receive also his Father's Blessing**, which was a part of the Royalty. When he left for Rome, **he turned over much of his Business** to his trusted servants, to care for the same until he **returned**. When he did return, after his Father **had died**, he **Called** his Servants **to make him an itemized account** of their performances of his Business, and He **made them Rulers over many Cities** of his acquired Kingdom, according to

their increase of his business intrusted them. And he rewarded them according to what they had gained. Many of Archelaus' subjects hated him, and would not submit to his rule. He destroyed many of the rebellious subjects in suppression of their Revolt. Our Lord took these Facts as illustration of Himself as a Noble Heir to a Kingdom. Luke 12:32; I Cor. 15:24; John 18:36.

He gave this Parable to quiet their Expectations that his Kingdom was at hand, and would immediately appear" (Luke 19:10-11). He had taught them to expect the Kingdom soon, and to be ready for their Inheritance in that Kingdom. This Parable though showed, that Kingdom in regard to Time, was a long way off, but to them personally it was very near. Thus: He wanted them to understand, that some of his hearers would soon die, and others die later, and all of them would die long before he would return, and set up his Kingdom. But the "Dead know nothing" while dead. Hence they "all die in hope" of a Resurrection, where they shall receive their reward (their Rulership in the Kingdom), and their Lord be with them in his Kingdom.

Eighteen hundred years has passed, and the Lord has not yet returned; he is yet our absent Lord. Nevertheless he will yet Return. His Disciples are yet waiting in silence in the Tomb. When Our Lord does come, and Raise the Dead by the Power of the Father (II Cor. 18:4; I Pet. 1:5), "the Kingdom (to them) will then immediately appear" (Luke 19:11). This Parable applies to us all, to be ready for it, all the time, and die ready, as we may die at any time. Then when we return to consciousness in the Resurrection, our Lord will be present (*Parousia*), and the Kingdom of Heaven and the Kingdom of God will be "at hand." If we are dead but a few months or years, before the Resurrection, it will be to us equal to the time of those who heard him speak this Parable, though they died over eighteen hundred years ago. Death is an unconscious sound sleep. We cannot measure or recognize time while we are asleep. An hour is the same as seven hours, or seven thousand years.

b. "Went into a far country," Represents, Christ ascending to heaven after his Resurrection, to receive his Kingdom. Josh. 7:2; Prov. 25:25; Heb. 11:14-16.

Our Lord after his Resurrection "went into (or ascend-

ed into) a far Country" (Heaven), **to receive his** Kingdom Royalty, and to Return, but he has **not done so yet**. That is, we have no evidence or signs of it. His return or second presence **cannot be seen with the eye of flesh**. We are instructed by him **to look, not for his** coming, but **look for the** "Sign of his Coming." Matt. 24:3, 30. c. "To receive for himself a Kingdom," **Represents**, Christ receiving the Dead Race **as his Royalty**, and a Right to Rule over them when risen, **as his Kingdom**. Psa. 74:2; Luke 21:28; Eph. 1:14.

Christ's Kingdom is the Earth, and the Risen Race, **purchased by his Blood** (Life)—Death and Resurrection. d. "And to return," **Represents**, Christ's Second Advent—Arrival—to Redeem (getting back the Race which is dead) by Resurrection. Psa. 6:4; Isa. 44:22-23; Acts 1:11.

When our Lord went away, he said **he would return**; and the Angels that appeared at his Ascension, said "**this same Jesus, would come in like manner as he had gone**" (Acts 1:9-11). All the Apostles and early Christians looked for his Return, more anxiously than the Second Adventists do today, and they died in that expectation, and will arise with that same expectation on their minds, and will immediately exclaim, "Behold the Bridegroom" (Matt. 25:6), for he will be here. So they have not **seen him yet, as they all** are in their graves, and yet they will not be disappointed, for he will come. They all set **no time for his Return**, because no time was revealed, as our Lord said, "lift up your heads," **when you see the** "Signs" of his presence—*Parousia*—not his coming in the clouds. Matt. 24:36-42; Mark 13:32.

e. "He called his ten servants," **Represents**, his Servants to be those "**called**" by Jesus before he left, and all "**called**" since by the "**Comforter**." Psa. 50:5; Isa. 45:3; Rom. 8:30; I Pet. 1:15.

He called his Ten Servants, means to represent his Apostles and all "**his**" since then. This call is made and extended all **down to the present time**, and it will continue while there **are any to call**. The Ten Servants are mentioned **because there are only** Ten Pounds to give, hence Ten Classes of Servants are here Represented.

f. "And delivered to them ten Pounds," **Represents**, Equal Holy Spirit Endowments, **to be faithfully used and not abused**. Isa. 6:12-13; I Cor. 12:7; I Thess. 4:8.

And delivered to them Ten Silver Pounds. Thus each

servant got a Pound of the same Kind of Money. The question comes up, "what does this Silver Pound of Money represent"? For a Pound gains Ten Pounds, etc. Money gained money. Some say it means a Measure of the Holy Spirit, others, the Word of God. John the Baptist said, it was the Holy Spirit (Matt. 3:11). Our Lord after his Resurrection said the Holy Spirit would be given them, after he went away (Acts 1:4-5). Paul said, it was a "Gift of the Holy Spirit," something special from God. Acts. 19:5-6; 2:38; 8:17; 10:45.

So the Holy Spirit's Power—The Pounds, are given his Servants, while he is away securing his Royalty (Kingdom). Hence the Special Holy Spirit—"the Comforter" is given to any one, who will ask for it, and agreeing to Barter or Deal with the Gift, while our Lord is Absent. Our Lord said, "If I go not away the Comforter will not come," and "If I go away I will send the Comforter unto you" (John 16:7-12). Hence the Pound means the Holy Spirit the Comforter. John 14:26; 16:8-12.

g. "And said occupy till I come," Represents, Witnessing to His life, death, Resurrection, Return, and Coming Kingdom. Deut. 7:6; Isa. 55:4; Acts 4:33.

"Occupy till I come" (again). The Servants, all ought to have increased their Holdings. Some more and some less, according to the amount intrusted to them. Allowing ten additions, the extent of the Ablest Servant's Ability. He has before him Ten Powers to Use to Comfort and Lift up the Race. First, the Spirit of Wisdom, to Barter with (I Pet. 2:6-7). Second, the Spirit of Knowledge, to Barter (I Cor. 1:5-6). Third, the Spirit of Truth (Matt. 17:14-21). Fourth, the Spirit of Love (I Cor. 13:2). Fifth, the Spirit of Healing (the sick, not cripples), (Acts 5:15-16). Sixth, "Miracles by the same Spirit" (I Cor. 12:18-30). Seventh, the Spirit of Prophecy (Rom. 12:6-17). Eighth, the Spirit of Discernment (discrimination in judgment of Bible Truths), (I Cor. 14:29-33). Ninth, the Spirit of Tongues (speech), (Acts 2:1-6). Tenth, the Spirit of Interpretation (translation or explaining the meaning of Scripture, on "things to Come"), (II Pet. 1:20-21).

In the use of our Natural Faculties, these Spiritual Powers in their various Developments, can be obtained, for increasing our Ability in the Lord's Employ, while he is away. More or less of these Services, are required.

of his Servants, in this life, to be more Able to obtain the Talents offered (also Money—Gold), at our next Trial (Judgment) in the Resurrection Life, when we Then will become His "Own Servants." Matt. 25:14.

The services in this life are to be individually performed. No Community, or Church, or Sect, or Society, or "Confederacy" was countenanced by our Lord in any of his Teachings. "Upon this rock (confession) I will (in the Resurrection) build my Church—*Ecclesia*," says our Lord to Peter (Matt. 16:18). The idea of a Creed or Sect, or any other religious Compact, is the instigation of the Wicked One. And the premature desires and acts of zealous, careless Christians, are only to help Satan to do God's work before the "Due Time," in His *Ecclesia*—Church. In these side Issues, we are only spending our Idle Time, perhaps to obtain Experience (Rom. 1:22; Eph. 5:15-18). The Apostles with Paul, taught and wrote against Sects or Confederations. The early Christians tried to Confederate, so as to have "all things common." But as the Holy Spirit, and the Apostles were unfavorable to such, the Institution soon Perished (Acts 2:44-47). The Church—the *Ecclesia*, that our Lord and the Apostles spoke of, is not the Church, or Churches, as organized by Papacy, or Protestantism of the present day. These are of Satan. Rev. 2:9; 3:9.

But the Church spoken of by Jesus, and his Apostles, was the assembling together of their Disciples, as often as they could at all times, to encourage each other in Brotherly Love ("love the brethren"), and to examine, and discourse together in "searching the Scriptures," and, personally seek to edify, and build each other up in the "most Holy Faith" (Rom. 14:19; I Thess. 5:9-13; Jude. 20). Whenever the True Church is referred to, it is from the Greek word *Ecclesia*, meaning an Assembly of Christians, where all are free to think and speak forth the Word of Life as this Spirit giveth utterance (Acts 2:4). And after a prayer or hymn, they go out, and that is the End of that *Ecclesia*—Church. This is the position taken by the writer of this little Book, and he thinks it is the Truth on the Church doctrine of this age. The Real Church Organization of Christ's Kingdom, will be after the Resurrection, and the gathering of his Saints and Elect in that Church (Isa. 65:20-25; Matt. 24:31; I Pet. 2:6). To frustrate the Lord's Plan as found in the

Bible, Satan has been urging the Churchanity Plan, all down the Gentile Age, and is still at it, but without Spiritual Success. But with wonderful success in the number of Worldly Organizations.

h. "But his citizens hated him, and sent a message saying," Represents, those who accept His Resurrection, but not the resurrection of his disciples—being mere Professors. Gal. 2:4; Eph. 2:19; Phil. 3:20; Titus, 2:3.

This statement no doubt, applies to Professing Christians, professing to be followers of the Lord, but will not be guided by this Holy Spirit (by using the Pound), but want their own way, and follow after Creeds and Denominations. They spurn the idea of a Resurrection of the Soul, and adhere to the false idea of the resurrection of the body, when the Scriptures nowhere say the body (of flesh and bones, etc.), rises, but says, God "will give us (my soul) a body, as it pleases him." And "to every seed (a Divine Seed, a Spiritual Seed, and a Human Seed) his own (or kind of a) body" (I Cor. 15:37-38). And they (Churchanity) seek to "lord it over God's Heritage" (Matt. 20:25-28; I Pet. 5:1-4). This Class of Citizens (Professors of the Christian Religion) all down the time that our Lord is away (but they claim he is present in their work), while they have been unconsciously and ignorantly opposing him. And in the Resurrection, these, as an "Embassy" will appear against our Lord and yet they will be conquered by "Conversion" (Isa. 1:27; Jas. 5:20). Or be cut off in the Second Death. Acts 3:23.

i. "We will not have this man to reign over us." Represents, Our preference for denominations, sects, etc. Prov. 17:4; John 1:11; 5:38-40; Eph. 1:1.

This condition of mind and feeling is very prevalent in this Dispensation, while our Lord is away; but, in the Resurrection, and His Return, when these come in contact with the Kingdom, and its King Emanuel, they will repent of this Error in a body—in their Organizations, and Return in a body "in sackcloth and ashes" (Jonah 3:5-9). This case of Ninevah is given by God as a Type of the dark ignorant world, in the Resurrection morn, as to how they will repent and reform and Live, or else Die, and Perish.

j. "He returned having received the Kingdom," Represents, Our Lord's Presence in the Resurrection morning.

Luke 21:27-28; John 14:3; Acts 15:16; Rev. 5:11-13.

Here the scene of this Parable Changes, as our Lord is come from the "Far Country"—Heaven, to Reckon with "his Servants." From the time that our Lord went away (Acts 1:8-11), until his Return, which is yet in the future, his followers have been Comforted by this Holy Spirit, and serving him to the best of their "Ability," until their death; all this while waiting for His Return. The class termed "his citizens," who only half served him, are waiting in death also. But they will repent when he really comes.

k. "Then he commanded these servants to be called unto him," Represents, his Right to reign when he comes. Isa. 11:11; Jer. 30:10; Eze. 21:27; Matt. 24:31.

It seems here inferred, that our Lord's First Work after the Resurrection of all the dead, by himself or by his Father (Acts 2:30-32; 26:8; Hose. 6:2; John 6:30), will be to call all who were "his Servants," in this life, and reckon with them of their doings in this life while he was away.

l. "The first said thy Pound has gained Ten Pounds," Represents, the ablest, and perhaps the Best Class in Kingdom Knowledge, of his Word. Matt. 18:15; I Cor. 9:19-21; Jas. 5:20.

When the First Servant was called, he reported that his Pound of Silver (of the Holy Spirit's Influence or Power) had gained for Him Ten Pounds; thus by his Ability and Opportunities he had gained by the "Same Spirit's" Influences Ten other "Gifts," as enumerated above.

This great acquirement none have attained to, since the days of the Apostles. This Ability was given to the Apostles as a Special Gift, in order to establish the Truth, that, our Lord had Risen from the Dead. A Truth or Doctrine, that was hard to establish in the minds of those who had known, those who lived in Jesus' time and saw him in the Flesh, but none saw him after his Resurrection. Even his Apostles and other Disciples did not see him any more. But Jesus Miraculously Manifested Himself in Flesh and appeared to a few of them in short intervals. He gave the Gift of Miracles to his First Servants, the Apostles, and very Probably he will bestow on the Last Servants of this Age, the same Gift.

Also he gave to his first Servants, and probably is

giving us as his last Servants of this Dispensation, a Foretaste—a Taste before the Resurrection, of the Blessings, Privileges, “and Powers of the World to Come” (Heb. 6:1-6). But this Ability to perform Miracles, Heal the Sick, Speak with Tongues, and Raise the Dead, etc., Ceased with the death of the Apostles, but whether these Gifts, or any of them, will return to any of “his Servants,” before our Lord’s Return and “appearing,” is yet to be seen.

Many Consecrated Ones who are no doubt his Servants, and are “Trusted” with a Pound of Holy Spirit Power, coming as a “still, small voice,” can claim these Gifts of the Spirit, that will be Restored, and probably are now already obtainable, and perhaps are enjoyed by some. But the cases are very doubtful of being genuine, as those who appear under the Influence, such as they claim. For, Satan appears as the Prince of this Age (Mark 4:15; Acts 5:2), and he (Satan) has the Power to appear as an Angel of Light (Imitating resurrection blessings), (Gal. 4:14-15; John 1:4-5), and as this age is closing, he will the more continue to deceive. And, if it were possible (but it is not), he will deceive the “very Elect.” No doubt all these unnecessary works will have to be done over again then.

m. “Because thou has been faithful,” Represents, Their faithfulness in declaring His Resurrection, and Coming Kingdom Reign. Psa. 31:23; Matt. 25:21; I Thess. 5:24.

Because thou has been Faithful — Full of Faith — in God’s Ability, and Promise of Raising the Dead, and Faith in our Lord’s Second Coming and Presence, and, His Promise to reward “His Servants” in “that day.” And Full of Faith, and Confidence in themselves by the aid of the Holy Spirit—Comforter—Pound of Silver to accomplish much for the Lord. Now, these Special “Gifts,” are obtainable only by “Fasting and Prayer” (Mark 9:28-29). But the Reward to this Work, will be more labor, then, in the Master’s Kingdom. The Reward for this work in this Age, will be Talents (Gold) given according to their Ability. Matt. 25:15.

n. “Have thou authority over ten cities,” Represents, Rewards according to our works here. Deut. 2:7; John 6:28; Jas. 2:21-22.

This implies, that when the dead are raised, there will be restored back to them the cities and their govern-

ments, and, **there they will need the Blessings** coming to them from our Lord's then Own Servants, through their "Gifts" (given his servants **before he left them**), of Wisdom, Knowledge, Truth, Love, Healing, Prophecy, Discernment, Miracles, Tongues and Teachings. Then the Prophet's Declaration **will be fulfilled**. Isa. 35:1-10.

o. "The second said thy pound (of Silver) has gained five pounds," **Represents**, this class of servants' ability in the Kingdom's Teachings. Psa. 145:11; Matt. 6:33; I Thess. 2:12.

Surely the worthy **success of this Servant**, ought to be **about the average** of the Lord's Servants now; and perhaps our Lord meant the average to be about that. An average of these Ten Heavenly Gifts **would be Five then**. Who in this age of sin, pain, and sickness, can **obtain five of these**, the easiest? Answer is, **No one**. Yet any of the Lord's Servants **in our day**, can by prayer and watchings, and some knowledge **by studying the Bible**, and get some **Faith by good works**, get some **Love**; **by loving his Cause**, his Word, and his Brethren, and get some **understanding and ideas of Prophecy**, by giving to others, of what we now know, of God's Word, and **thereby strengthen us to know more**.

p. "Have authority over five cities," **Represents**, that the Reward **will be in accord with** our working Ability. Dan. 2:48; I Tim. 6:5-6; Heb. 11:26.

When all Mankind **are restored to life** (John 5:28-29), and are restored **to the conditions, they left at death** (Eccle. 11:3), then Cities **will require** Rulers or Mayors to teach the citizens, and **assist them to conform to the Laws and Regulations** of our Lord's Kingdom when set up (Isa. 2:3; 42:5; 51:4; Heb. 10:16). Then "His Servants," **will "rule over the Nations,"** by Cities and Communities. These Conditions and Activities **will prevail over the Earthly Classes** all over the Earth.

The same Conditions and Activities **will at the same time** prevail over the Spiritual (Angelic) and Divine Classes. These Spiritual and Divine Classes **will be governed by the "Sons of God"**—those "Born of the Spirit of God." So in the **Consummation of God's Plan** of the Redemption, our Lord **by his Agencies**, **will have Developed** Three Classes or Families; **among which are the "Overcomers"** (Rev. 3:22). Any and all others then **who will not hear, and conform to Christ's Kingdom**, will

be with **Satan**, destroyed in the Second Death—*Gehenna*.
Acts 3:23; Rev. 20:12-14.

q. “The third said, thy Pound I laid up in a napkin,” **Represents**, that our Personal Spirit Influence and Light are thus hid. Psa. 89:32; Matt. 5:15; Luke 12:47.

“Thy Pound”—Holy Spirit (Comforter) Influence is **only loaned to his followers**. These he Loaned **while he was away** seeking his Kingdom (John 15:26). It **(thy Pound)** must be returned to him—the Nobleman, **as by every Servant slothful or faithful at the Resurrection morning**. The Pound of the Sluggard one, **will then be given to the Faithful One**. This **implies**, that this Comforter Holy Spirit **will be active with the Lord’s Servants**, in the Millennial Reign of Christ. It will not be a Comforter then as now, **but then it will be a Guide as well and an Exhibitor**—“leading us into all Truth,” **that is now Revealed in the Bible**, and “will show us things to come,” for the coming ages. John 10:7-16; Eph. 1:9-12; 2:6-7.

r. “Out of thine own mouth will I judge thee,” **Represents**, Our actions here in this life, when **we have given ourselves to him by a covenant of Sacrifice**. We then, **make our own Future**. Psa. 50:5; Eccle. 6:12; II Cor. 6:1; Heb. 12:23.

A Slothful Servant is shown to be his own Judge, and Advocate of his Lost Cause. Not that he **was a wicked Servant**, for he did not serve, but, **that he was sluggish and wanted to get his living without the sweat of his brow**. As he was Slothful, **he became wicked unintentionally**, by the non-use of his Gift, **but hid it in a Napkin**, and then returned it to his Lord. And thus “received the Grace (Gift) of God in Vain” (II Cor. 6:1). Now **in this life** Christ is our Advocate Mediator, until our death if we are Covenanters. And if **we are not but Slothful—Lazy—Sluggish** (Prov. 6:9-11), **in our Trust now in this life, we will then in the Resurrection Life be our own Advocate** “Out of thine own mouth will I judge thee” for thy Slothfulness.

Then in the Resurrection when any of his Servants, or citizens (Professors only) “receive the Grace of God—Gift, in Vain,” they will be the “Scapegoat” Class, who will be “let loose” in the “Wilderness” of Sin, and then “they will return again” to the world Class, from whence they were taken, and come into “Restitution” with the

World of Mankind (Luke 16:22-26). This Earthly Class of the Lord's Servants: like the First Class (those who have gained Ten Pounds) either Heavenly or Spiritual, will be a small Class in number, to hide their "Gift." It is inferable, that many of the Little ones unconsciously will put their "Pound" of Silver with the "Banker" (some of the Creeds) that the Creed may return it with Usury (interest)—the "Fear of the Lord." Isa. 11:2.

s. "Take from him the Pound, and give it to him that hath Ten Pounds," Represents, the Grace or "Gift" Pound has been received in Vain. Eccle. 6:12; II Cor. 6:1; Heb. 12:23.

"Take from him the pound" of Silver, implies that the Holy Spirit of Promise will be taken from any of us, his Servants, if we smother it in a "Napkin," by Evil Speaking, Bitterness, Wrath, Anger and Malice, and thus "grieve the Holy Spirit"—The "Comforter" (Eph. 4:29-32). This Parable Deals with our Lord's professed Followers in this life, and all of his "Servants" Now. While the Parable in Matt. 25:14-30, Deals with his Followers in the Resurrection Life, when He will Deal with a different Class of his Followers. Those Servants of that Age, will be "His Own Servants" on the Divine Plain, like Himself—"Sons of God." (Compare Matt. 25:14, with Luke 19:13). The Servants of this Parable who Consecrate in this life, and prove successful, will become "His Own Servants"—his "Brethren." Begotten while Dead, and "Born of the Spirit of God" in the Resurrection, into a New Creation, "Sons of God" like himself. And with Him then All be "Brethren." Matt. 23:8; 25:40; 28:10.

t. "Bring hither my enemies and slay them," Represents, The typical Second Death—Typified by the slaying of these Enemies in this life, who were not willing that He should reign over them in the Resurrection Life. I Sam. 20:15; Psa. 37:20; I Cor. 15:25.

When the Universal Kingdom of Righteousness is fully Established, at the End of the 1000 years, all his Enemies will be slain in the Second Death—Gehenna. Cut off from Life, Forever and Forever. (Matt. 25:46; Rev. 20:13-14). For the 28th Parable in Luke, see Explanations of this same Parable in Matthew's Parables, page 97.

These Passages in Matthew's 23rd, 25th and 28th chapters, with many others like them, belong to the Resurrec-

tion Life; and apply when his True Followers—those Begotten in, and through Death, will be “Born again” through Resurrection, “Sons of God”—being Sons of the Resurrection, being with Him “the First Born from the Dead”—and “First Born of every Creature” (Col. 1:15-18). These with many other Scriptures would not be true if applied to us in this life. But applied to the Resurrection, and the Life following this, they are all plain and easy to be understood. For in this life, his “Brethren” would be his mother Mary’s Children (Matt. 12:46; Mark 3:31; Luke 8:19). This New Creation, are the Sons of God, born of the Spirit of God. But, the Re-Generation (Matt. 19:28), is the Restoration from Sin and Death to perfection of Future Life, as our Lord told his Disciples, that Those who “follow him in this Regeneration,” when he sits in his Throne (and his “Brethren” in that Age with him) they (his Disciples, not his Apostles), with the Worthy Saints of the former Ages, “would sit on Twelve Thrones, Judging the Twelve Tribes of Israel.” While the Apostles would sit with Him in His Throne in Heaven, and become the Supreme Judges, on the Divine Plain, and His Disciples to become the Superior Judges on the Earthly Plain. Matt. 19:28.

29. THE PARABLE OF THE FIG TREE, AND ALL OTHER TREES. Luke 21:29-33.

Glossary.

The scene of this Parable is laid in the Resurrection Dispensation. It sets forth the Doctrines of the Resurrection of the Race, in the Second Presence of Christ Jesus—the Jesus that was manifested in the Flesh. At that time it was Jesus Christ—the Christ that was to be after “his Resurrection,” and more fully so when the Whole Dead Race is Resurrected. And showing the disturbing Elements of the Heavens and the Earth. “Men’s hearts failing them for fear,” when they shall see the Great Trouble coming, spoken of by Daniel; trouble that must take place on all the Kingdoms of the Earth, Restored to them (the Race) since the Resurrection, by Satan, and their Dominant Wills. A struggle for Mastery by all the Nations that have existed since the World began, will be the Great Trouble in the last struggle.

As the Scriptures declare; all Nations with their governments and Kings (all of them) must have a Resurrection, and be Established **again in the countries**, where they all went down in death. The above fact is declared in the many passages of the Resurrection and Restoration of the Children of Israel, into their "Own Land." The Israelite Nation, being taken and set up as a Type of all the Nations of the Race. What the Bible declares of Israel, is declared of all the Nations. "The Powers of the Heavens shall be shaken" says our Lord (Matt. 24:29). Not **heaven over our heads, nor where God's Throne is**, but the Powers (Governments), and the "Elements" of those Heavens, are to be shaken. Elements means, the "Winds" or "Air," and "Clouds" of rain and "hail." Heavens means all. Not Heaven, but "Heavens"—many Governments.

These Elementary disturbances will make havoc among the then Restored Nations, and "then" shall they (the people of the nations) "See the Son of Man (Christ again 'manifested' in or with Flesh) coming in a Cloud with Power and Great Glory"—27th verse. Then, in the "Due Time" will He gather his Church—*Ecclesia*—and set up his Kingdom, and subdue the Nations and bring them all into it. And this work will make Trouble with the Nations and with Satan himself. Then Satan will be "chained" in the Bottomless Pit a thousand years. And the Great Trouble as was never known, spoken of by Daniel, and others will be on (Jer. 2:27; Dan. 12:1; Mark 13:24; Rom. 8:35; Rev. 7:14). Our Lord encouraged his Disciples, to look up, and lift up their Heads, for their Redemption (*Apolutrosis*—getting away from the trouble, or shielded from it) draweth nigh (28th verse). Then Jesus spake this Parable to them to give them Cheer.

a. "Behold the Fig Tree," Represents, the Jewish Nation when they went down, then at their Resurrection. I Sam. 25:18; Isa. 34:4; Rev. 6:13.

Our Lord took the noted Fig Tree to represent the Israelites as a Noted Fig Tree, standing in a prominent Place, and called his hearers' attention to this particular Nation, as being like a leafless Fig Tree just after a winter. As they will be after their death, and winter quarters from A. D. 70 to their resurrection.

b. "And all the Trees," Represents, all other Nations

before and at their Resurrection. Jer. 29:17-18; Nah. 3:12-13; Jas. 3:10-13.

His Disciples' attention was called to other Leafless trees, as representing all other Nations. These other Nations, with the Jewish Nation, are represented as just coming out of the death state, apparently lifeless (leafless), without homes, families or governments, but, ready to reorganize as soon as possible after their resurrection, like deciduous (Leafless) trees waiting for summer Suns and breezes, and warm sunshine. "Behold" says our Lord, this natural and every spring occurrence. Teaching us that every year is a Type of the Millennial Dispensation of the Ages. So the Age to Come (the Resurrection Age) is the beginning of the next year of the "Ages to Come." Eph. 2:7; Col. 1:25-27.

c. "When they now shoot forth," Represents, all the world of mankind coming up to the Second Life. Job 8:16-19; Isa. 27:7-9; Eze. 31:15-18; 36:8-16.

In this Spring Time of the Resurrection year age, "now shoot forth," signifying that the nations will commence to live, and act as they did in this life, before they went into the First Death. Their Memories being preserved through death (Luke 16:25). No change as Solomon says "In the place where the Tree falleth there it lieth," until it is raised. This implies or suggests a truth, that were an individual or nation goes into death, there in that place or country, they will be restored to life at the Resurrection. They are all to "Come out of their Graves," says Ezekiel and Jesus. And Daniel says, Nebuchadnezzar saw the stone cut out of the Mountain, and saw it smite the Nations, and he saw it strike the feet of the Image—as the temporal Governments then "stood before him." When he saw the Stone Kingdom—Christ's Kingdom, smite in the "Feet," they all—Babylonian, Medo-Persian, Greecian, and Roman, "went down together" as a "Confederacy"—Type of Church Union (which cannot be done to these Nations this side of the Resurrection), and became, as the Chaff of the summer threshing floor; and the Winds (of God's Spirit) "blew them all away" into Christ's Universal Kingdom, filling the whole Earth (Dan. 2:34-35). Mark you, it will not be the people then that will be blown away, to destruction, but the governments will be blown away to destruction, and the People blown into the Stone Kingdom. Dan 2:37-45; John 5:28:29.

Then says the Prophet Zepaniah, "Will I turn to them (the People) a pure Language (when their Governments are "blown away as the Chaff of the summer threshing Floor"), then they may all call upon the name of the Lord, and serve him with one consent (Zeph. 3:9). The four preceding verses of Zeph. 3, plainly declare how the Race will when risen, at once go back "to their Former Estate" of Habits and Governments. Then he says, "the Lord will rise up to the Prey," and destroy the nations (governments), and then (after that) he will give the Nations (peoples) one "Pure Language"—"the Language of Canaan" (Isa. 19:18). It will not be the Hebrew Language, nor any of the languages of today, but, it will be the Language that God gave to Adam, and was used by the Race, until the Confusion of that Language at Babel. Gen. 11:1-9.

Then, at that time, the Inhabitants with a Confusion of Languages, scattered in all the Earth, where they died and was buried, and now just been Risen again, will be gathered into one Central Kingdom at Jerusalem in Palestine, to be the Kingdom of our Lord God and his Christ—the Church (Rev. 11:15). Then, all the world of mankind, from Adam to the last Dispensation (except the Mongrel Race that was destroyed in the Flood, so they have had no resurrection) will come forth from their "Graves," with their old habits and old Ideas of Governments. After then, these old Habits and Ideas "will be done away." But the People then with a Universal Language, so they can understand each other, will be united into one Universal government, Earthly and Heavenly—and be called "The Kingdom of God, and the Kingdom of the Heavens."

d. "Ye know that Summer is nigh at hand," Represents, the Time of the Blessings of Abraham's Seed is at hand. Eze. 21:27-28; Luke 1:32; Gal. 3:8-9.

When ye (my Disciples) see these things come to pass—these Leafless trees, apparently dead shooting forth, ye (my Disciples) do know of yourselves that summer is nigh at hand. You know it by past experience (of other years), that the Summer is near. So when you (my Disciples) "are risen," and see all the Race risen, and resuming their Old Governments, then you will surely know, that the summer is nigh, for the Kingdom of God, and the Kingdom of the Heavens, to now be set up. Then you will

know that the Lord God hath spoken it, by me. Isa. 46:9-11.

e. "So likewise ye when ye see these things come to pass," Represents, the Great Change going on from Evil or dead Conditions, to Good or Life Conditions, to be very Visible. Isa. 25:1-4; Rom. 9:17-20; Heb. 12:11-13.

So when ye see the Covenant that God made with Abraham years ago, is about coming to pass in its Promised Blessings to all the Race (Gen. 12:3), then ye are to Rejoice with Pentecostal Shoutings, Typified in the Feast of Pentecost (Lev. 23:10-14; Acts 2:1), on the 4th Day of the 3rd Month—Fourth Covenant (New Covenant of Jer. 31:31), and the Third Dispensation (Millennium—Eph. 1:10-11). Then "ye" with all who follow after you, are to Bless and Praise God for the Resurrection of all the dead, Typified by the Feast of Trumpets (Lev. 23:23-25; I Cor. 15:52) on the 1st Day of the 7th Month, a Sabbath age; and the Feast of Atonement (Lev. 23:26-32; Rom. 5:11) on the 10th Day of the 7th Month, a thousand years Sabbath—a Grand Jubilee. And continue to worship God, for Seven more Milenniums, Typified by the Feast of Tabernacles (Lev. 23:33-36) on the 15th Day to the 22d of the 7th Month, being a Grand-Grand Jubilee of Seven Thousand years of Rejoicings in God's Eternal Kingdom. Hallelujah! Amen.

f. "Know ye that the Kingdom of God," Represents, that Christ will be present for the work of Raising the Dead, etc. Matt. 12:28; 21:31; Acts 1:3; I Cor. 4:20.

Here we see the Earthly phase of the Kingdom of God, which includes all the Race, except those who have a part in the "Better Resurrection"—called the First Resurrection, that is, the First in Importance—"The Sons of God" (Heb. 11:35; Rev. 20:5-6). The world dead in Adam, rise First in time and afterward become First in Importance, as the Foundation or Base of the Kingdom.

g. "Is nigh at hand." Represents, the Due Time is near at hand when the Foundation of the Kingdom will be placed in Zion. Dan. 4:3; Matt. 5:20; I Thess. 2:12; II Tim. 4:1.

"Is nigh at hand." This part of God's Kingdom is not at hand, but is nigh at hand, that is soon to be established. The foundation is to be laid "up" with Stone—"Tried Stone." It seems from the tenor of the Scriptures on this Subject, it is the Earthly or Human Part of God's King-

dom that will be established after the Heavenly or Divine phase is; the Heavenly Phase to be up in the "Air"—Divine Conditions and Laid First, and then the Earthly Phase will be laid "up" to it Last. Though the Earthly Class will be raised First from the Dead, and they will be built up Last. So the First shall be Last, and the Last shall be First. Mark 10:30-31; 13:28-30.

"The Dead in Christ shall Rise First," says Paul in I Thess. 4:14-18. And all the world is "asleep in Jesus" (dead as he was dead). "Dead in Christ" Paul declares. And therefore they (the Race) must arise First. This agrees with Paul's other teachings on the Resurrection of the dead in I Cor. 15:21-22. All the Race is a dead Race. Hence we are all dead in Adam, and will be made alive in Christ, because he Lives. In other words, Christ purchased the Race as a dead Race. So the Race is Dead in his Possession, "in Him," and the Race will all be made alive by the Father, because Christ was made alive by the Father. So now in this life, we are all alive in Adam, and now also dead in Christ's possession—"purchased possession" (Psa. 74:1-2; Eph. 1:14). And when all are raised again, as Paul says, Christ will make us all alive in him. For "as we all die in Adam" because we are alive in Him, and "as we are all made alive in Christ" because we are all "dead in Christ."

Again Paul says, "every man in his own order;" Christ the First Fruits (first fruits of the Resurrection in Importance—of the Divine Nature—Immortality), afterwards "they that are Christ's at his coming," that is sometime during his Millennial Presence—Greek *Parousia*. The question with us is, did Paul mean, that the Resurrection of the Race, will be as universal as the Death of the Race. Certainly Yes. Hence the Church Class who is to be his Body-Guard in the Resurrection Age, as they will get a Special Resurrection "out from among the Dead." Paul wanted to so live, that he "might know Him then," and the "Power of His Resurrection," if by any means "he might attain unto" this Special (*Ex-anastasis*) Resurrection—a standing up—out from the Dead (Phil. 3:9-11). Paul desired to so live, and press forward, that when he got a "part in the First Resurrection," he wanted to attain unto a higher Degree of Resurrection—Resurrection to the Divine Nature. Which would be an Exchange of the Human, for the Divine Nature. This should be the

desire and aim, of all of Christ's humble Followers. **Are you my dear Reader thus desirous? If so it is of the promptings of the Holy Spirit the Comforter. "Quench not the Spirit."** I Thess. 5:19.

h. "Verily I say unto you, this generation," Represents, the Jewish Nation then, being raised to Life. Deut. 32:7-8; Psa. 12:6-7; Isa. 60:15-17.

"This Generation"—the Israelite Nation, a part of which he was then addressing, and making them his illustration of the Fig Tree. You my Countrymen, will live again and be here, and see all these things. So said the Master. And he inferred that their people, though cut off as a Nation in his sight, yet it would (the Jews would) hold their Identity, all down the Ages, this side of the Resurrection, and be eye witnesses to all the Calamities, I have just been telling you. Well has the Master said, my words shall not pass away until all these things be fulfilled.

i. "Shall not pass away until all be fulfilled," Represents, the Israelites shall continue as a people in the Resurrection Life until all these things I am telling you be fulfilled. Psa. 141:6-7; Isa. 26:19; Eze. 37:11-14, 20-26.

"Shall not Pass away Till all be Fulfilled." That is, the Israelites, the Lord's people from Jacob to A. D. 70, would be Raised from the Dead, and gathered to Jerusalem and live to see the Fulfillment of these Things, and Share in His Kingdom Blessings. So in the Resurrection of all the Race, in which they will have a part Interest, and will Witness to our Lord's words. So we need not stumble over this passage of Scripture; as we all have to Stumble if we put the words of the Scene of this Parable in this Dispensation, when it does not belong to this Age, to make common Sense. Oh! Let us "Rightly divide the words of Truth." II Tim. 2:15.

j. "Heaven and Earth shall pass away," Represents, that this Arrangement and Order of Heaven and Earth shall be dissolved or materially Changed. Psa. 102:25-26; Matt. 5:18; Luke 16:17.

These shall pass away; not that there will be no more Literal Heavens and Earth, but the present arrangement of the Literal Heavens and Earth. Primarily the literal heavens above our heads will be Changed again (as they have been Changed in Ages gone by), so the present Order will pass away (II Pet. 3:7-14), "pass" to make room for

a new order of things. The Literal Heavens surrounding the Earth **were very materially changed** once at least since Adam, **as is evidenced in the Shells and Bones of Sea Fishes, and Sea Animals—Serpents, that are found on the top of very high Mountains and elevated plains, far from the seas.** The same things are **seen in the Stratas of the Earth's surface.** Most probable **all of these things did occur at the time of the Flood.** Gen. 7:10-24.

There were Seas on the Earth **before the Flood**, in their Bounds (Psa. 104:6-9; Isa. 40:12). But in the Flood the **Fountains or Foundations** of these **were broken up**, so where there **were Seas then**, since have become "Dry Land," and the **dry places then**, are now Seas. Evidences are, that the Mountains **appeared after the Deluge.** The Literal arrangement of the Surface of the Earth "**that then was**" Perished says Peter (II Pet. 3:5-6). All Living Creatures and Vegetation, **that had life at the time** Perished, but not the Earth itself. "**The Earth abideth For ever.**" Psa. 104:5-13; Eccle. 1:4.

The Heavens **above our heads** were materially changed, and also materially changed **was the Surface** of the Earth. The fact is, the Great Change **that occurred in the Heavens**, brought the Flood of **waters upon the Earth.** The Atmosphere before **was so arranged**, that there were **no clouds in the Firmament** above, hence it **could not Rain.** The Earth before, **was watered by a mist** that was **formed at the Surface** of the Earth, by a coolness of the evenings, after the Hot **days of a Cloudless Sky.** Thus Vegetation grew then, **very luxuriantly.** All animals drank water by eating **grass and foliage** of trees, in the "**evenings and the mornings.**" In God's plan and purpose, **he caused this arrangement to pass away** "**by water.**" He set the Rainbow in the Clouds, and promised **he would no more destroy the world** with water, which surely it will be no more. As the Rainbow is **only the Effect** of a law of nature **that Changes not.** More Permanent than "**the Laws of the Medes and Persians.**" So no more Flood, but next be Fire.

The Present Heavens and Earth (**arrangement**) will Pass away says our Lord. And Peter says, they will both similarly "**pass away by Fire.**" So the **next passing away**, will be the Destruction of all Creatures and Vegetation **that has life.** Peter says, when it occurs, **we shall look for a New Heavens and a New Earth**, wherein dwelleth Right-

eousness." The First World Perished by Water Literally, and the Second world (**Arrangements**) will Perish by **Fire** Literally. Then the New Arrangement of **Things** will Endure Forever (II Pet. 3:11-14; Zeph. 3:8; I Cor. 3:13-15). Oh! won't that be Glorious. Praise God for his **Mercy Endureth Forever**. Psa. 136:1-26.

k. "But my words shall not pass away." Represents, God's Word is **Yea** and **Amen**. Psa. 100:5; Isa. 55:11; II Pet. 3:5.

This Sure Prophecy, "but my words shall not pass away," is, after they are Fulfilled, they then will endure Forever. **They will be Waterproof and Fireproof**. Implying, that the **Things he has spoken are the Words of God**, whose Words will not return unto him, until they accomplish **the Things he Purposes** (Isa. 35:8-13). Our Lord warns his Disciples and us, **to take heed that our Hearts be not overcharged with the Cares of this World, so we be better prepared for the Events coming in the Future, for all the World will be overtaken in Ignorance, as a wild animal is taken in a snare**. Luke 21:34-36.

THE END.

HARRIS, Francis B
The kingdom of God

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